

Also, paper to accompany bill for relief of Paul E. Ayer—to the Committee on Pensions.

By Mr. LILLEY: Papers to accompany bills for relief of Laura M. Keyes and Silas E. Buckland—to the Committee on Invalid Pensions.

By Mr. LINDSAY: Petition of colored citizens of Boston, Mass., against the President's order discharging Companies B, C, and D of the Twenty-fifth Infantry, United States Army—to the Committee on Military Affairs.

By Mr. LOUDENSLAGER: Petition of Thorofare Grange, Patrons of Husbandry, against free distribution of seeds—to the Committee on Agriculture.

By Mr. MAHON: Petition of Lewisburg Council, No. 926, Junior Order United American Mechanics, favoring restriction of immigration (S. 4403)—to the Committee on Immigration and Naturalization.

By Mr. PATTERSON: Petition of E. Wetzmann & Co., against legislation in the copyright law against mechanical instrument music—to the Committee on Patents.

By Mr. RAINEY: Petition of A. W. McGeachin and 44 others, for a service pension—to the Committee on Invalid Pensions.

By Mr. RHODES: Paper to accompany bill for relief of Lewis Rockwell—to the Committee on Invalid Pensions.

Also, paper to accompany bill for relief of William H. Price—to the Committee on Military Affairs.

By Mr. PADGETT: Papers to accompany bills for relief of Hugh H. Brown, James S. Beard, and James W. Stanley—to the Committee on War Claims.

By Mr. SPERRY: Petition of the Veteran's Association of the First Regiment Connecticut Volunteer Infantry, Spanish-American war, for reestablishment of the canteen in the Army—to the Committee on Military Affairs.

Also, petition of the Business Men's Association of New Haven, Conn., for forest reservations in the White and Southern Appalachian mountains—to the Committee on Agriculture.

By Mr. SHERMAN: Paper to accompany bill for relief of James Swan—to the Committee on Invalid Pensions.

By Mr. TALBOTT: Petitions of Fairmount Council, No. 63; Franklin Council, No. 150; Relief Council, No. 36; New Windsor Council, No. 44; Guiding Star Council, No. 9; Independence Council, No. 98; Mechanicsville Council, No. 78; Alesia Hall Council; Multiply Council, No. 4; Mount Royal Council, No. 61, and Mason and Dixon Line Council, No. 141, Junior Order United American Mechanics, favoring restriction of immigration (S. 4403)—to the Committee on Immigration and Naturalization.

By Mr. WACHTER: Petition of American Council, No. 60; Wabash Council, No. 73; Riverside Council, No. 105; Ellsworth Council, No. 158, and Baltimore Council, No. 1, Junior Order United American Mechanics; Liberty Council, No. 6, Daughters of Liberty, of Baltimore, Md.; Eutaw Council, No. 77, and Friendship Council, No. 7, Junior Order United American Mechanics; Defender Council, No. 6, Daughters of America, of Baltimore, Md.; Monumental Council, No. 13, Daughters of Liberty, of Baltimore, Md., and Maryland Council, No. 2, Junior Order United American Mechanics, favoring restriction of immigration (S. 4403)—to the Committee on Immigration and Naturalization.

Also, paper to accompany bill for relief of M. H. Plunkett—to the Committee on Naval Affairs.

By Mr. WOODYARD: Petition of citizens of the Fourth Congressional district of West Virginia, for an appropriation to improve the Little Kanawha River—to the Committee on Rivers and Harbors.

By Mr. ZENOR: Paper to accompany bill for relief of John D. Myers—to the Committee on Invalid Pensions.

SENATE.

THURSDAY, December 13, 1906.

Prayer by the Chaplain, Rev. EDWARD E. HALE.

The Secretary proceeded to read the Journal of yesterday's proceedings, when, on request of Mr. KEAN, and by unanimous consent, the further reading was dispensed with.

HIGHWAYS IN CHICKASAW AND CHOCTAW NATIONS.

The VICE-PRESIDENT laid before the Senate a communication from the Secretary of the Interior, transmitting a copy of a memorial of the legislature of the Chickasaw Nation, approved by the governor of that nation September 20, 1906, relative to the establishment of public highways or roads in the Chickasaw and Choctaw nations; which, with the accompanying papers, was referred to the Committee on Indian Affairs, and ordered to be printed.

ARLINGTON (VA.) NATIONAL CEMETERY.

The VICE-PRESIDENT laid before the Senate a communication from the Secretary of War, recommending that section 4875 of the Revised Statutes be amended so as to provide a compensation of \$100 per month, with fuel and quarters, for the Superintendent of the Arlington (Va.) National Cemetery; which was referred to the Committee on Military Affairs, and ordered to be printed.

AGRICULTURAL AND MECHANIC ARTS.

The VICE-PRESIDENT laid before the Senate a communication from the Secretary of the Interior, transmitting, pursuant to law, a report of the disbursements for the fiscal year ending June 30, 1907, made in the States and Territories under the provisions of an act to apply a portion of the proceeds of the public lands to the more complete endowment and support of schools for the benefit of the agricultural and mechanic arts, etc.; which was referred to the Committee on Territories, and ordered to be printed.

EXPERIMENTS WITH CHOLERA VIRUS IN THE PHILIPPINES.

The VICE-PRESIDENT laid before the Senate a communication from the Secretary of War, transmitting, in response to a resolution of the Senate of the 12th instant, facts pertaining to experiments with cholera virus alleged to have been made at Manila upon prisoners by Surg. Richard P. Strong, United States Army, etc.; which was referred to the Committee on the Philippines, and ordered to be printed.

MESSAGE FROM THE HOUSE.

A message from the House of Representatives, by Mr. W. J. BROWNING, its Chief Clerk, announced that the House had passed a concurrent resolution providing that when the two Houses adjourn on Thursday, December 20, 1906, they stand adjourned until Thursday, January 3, 1907; in which it requested the concurrence of the Senate.

HOLIDAY RECESS.

Mr. HALE. I ask the Chair to lay before the Senate the resolution just received from the House of Representatives.

The VICE-PRESIDENT laid before the Senate the concurrent resolution of the House of Representatives; which was read, as follows:

Resolved by the House of Representatives (the Senate concurring), That when the two Houses adjourn on Thursday, December 20, they stand adjourned until 12 o'clock meridian, January 3, 1907.

Mr. HALE. I ask that the resolution of the House be sent to the Committee on Appropriations.

The VICE-PRESIDENT. The concurrent resolution will be referred to the Committee on Appropriations.

PETITIONS AND MEMORIALS.

Mr. KEAN presented the memorial of Frank C. Storck, of Red Bank, N. J., and the memorial of D. Wolff & Co., of Newark, N. J., remonstrating against the adoption of a certain amendment to the copyright bill relating to musical instruments; which were referred to the Committee on Patents.

He also presented a memorial of Thorofare Grange, No. 59, Patrons of Husbandry, of Thorofare, N. J., and a memorial of Upper Township Grange, No. 139, Patrons of Husbandry, of Tuckahoe, N. J., remonstrating against any further appropriation being made for the free distribution of seeds and plants; which were referred to the Committee on Agriculture and Forestry.

Mr. PLATT presented the petition of F. C. Colton, of New York City, N. Y., praying for an investigation into the existing conditions in the Kongo Free State; which was referred to the Committee on Foreign Relations.

He also presented a petition of the New York branch of the National League of Commission Merchants of the United States, praying that reciprocal trade relations with Germany be established, especially relative to the fruit industry; which was referred to the Committee on Foreign Relations.

He also presented a memorial of the board of managers of the New York Produce Exchange, of New York City, N. Y., remonstrating against the enactment of legislation providing for the free distribution of seeds; which was referred to the Committee on Agriculture and Forestry.

He also presented memorials of sundry citizens of New York City and Brooklyn, N. Y., remonstrating against the enactment of legislation requiring certain places of business in the District of Columbia to be closed on Sunday; which were referred to the Committee on the District of Columbia.

Mr. BRANDEGEE presented a petition of the First Regiment, Spanish War Veterans, of New Britain, Conn., praying for the reestablishment of the Army canteen; which was referred to the Committee on Military Affairs.

Mr. MARTIN presented a petition of the Chamber of Com-

merce, Board of Trade, and the Business Men's Association of Norfolk, Va., praying for the enactment of legislation providing for an increase in the salaries of post-office clerks; which was referred to the Committee on Post-Offices and Post-Roads.

Mr. CULLOM presented a petition of the Banker's Club of Chicago, Ill., praying for the enactment of legislation providing for a bank-note currency to meet the requirements of the business of the country; which was referred to the Committee on Finance.

Mr. GALLINGER presented a petition of the South Washington Citizens' Association, of the District of Columbia, praying for the enactment of legislation providing for the discontinuance of grade crossings; which was referred to the Committee on the District of Columbia.

Mr. LODGE presented a memorial of sundry citizens of Buckland, Mass., and a memorial of sundry citizens of South Amherst, Mass., remonstrating against the enactment of legislation authorizing the closing on Sunday of certain places of business in the District of Columbia; which were referred to the Committee on the District of Columbia.

Mr. DRYDEN presented a petition of sundry citizens of Newark, N. J., praying for an investigation of the charges made and filed against Hon. REED SMOOR, a Senator from the State of Utah; which was ordered to lie on the table.

He also presented a petition of the faculty of Columbia College, of Paterson, N. J., praying for the enactment of legislation to include college publications in second-class mail matter; which was referred to the Committee on Post-Offices and Post-Roads.

He also presented a petition of the Board of Trade of Red Bank, N. J., praying for the enactment of legislation providing for the classification of salaries of clerks in post-offices of the first and second class; which was referred to the Committee on Post-Offices and Post-Roads.

He also presented a petition of the New Jersey Bankers' Association, of Jersey City, N. J., and a petition of the Second National Bank of Jersey City, N. J., praying for the adoption of an amendment to the so-called "railroad rate bill" relative to bills of lading; which were referred to the Committee on Interstate Commerce.

Mr. BULKELEY presented a memorial of Rippowan Grange, No. 145, Patrons of Husbandry, of Long Ridge, Conn., remonstrating against the enactment of legislation providing for the distribution of free seeds; which was referred to the Committee on Agriculture and Forestry.

He also presented a memorial of the First Regiment Connecticut Volunteer Infantry, Spanish-American war, of New Britain, Conn., remonstrating against the enactment of legislation to repeal the present anticanteen law; which was referred to the Committee on Military Affairs.

He also presented the memorial of W. N. C. Carlton, librarian of Trinity College Library, Hartford, Conn., remonstrating against the enactment of legislation to amend and consolidate the acts respecting copyright; which was referred to the Committee on Patents.

PREVENTION OF COLLISIONS AT SEA.

Mr. FRYE. From the Committee on Commerce I report back favorably without amendment the bill (S. 6855) to amend the act approved August 19, 1890, entitled "An act to adopt regulations for preventing collisions at sea."

I was instructed by the Committee on Commerce to ask unanimous consent for the present consideration of this bill. It is very important that it shall become a law at the present session. The International Maritime Congress several years ago met to consider rules and regulations to prevent collisions at sea. All the maritime nations agreed upon certain rules and regulations, and the United States adopted those rules and regulations by law, as it was obliged to do.

The fishing interests were not considered at that time, but since then they have been pursuing the inquiry as to what rules and regulations were required for fishing craft, and all the maritime nations have finally agreed upon rules and regulations touching fishing vessels. Therefore it becomes necessary that we shall unite with them, and the only way we can do it is by enacting into law those rules and regulations.

I will say in relation to the fishermen that circulars were sent to nearly if not quite all who are interested in fishing vessels, and nine replies out of ten were in favor of the rules and regulations as agreed to by the Maritime Congress. The only objection raised by anyone to them was the additional cost to the fishermen. That is a mere bagatelle, and it ought not to be considered in the matter of collisions.

I ask unanimous consent for the present consideration of the bill.

The Secretary read the bill; and there being no objection,

the Senate, as in Committee of the Whole, proceeded to its consideration.

The bill was reported to the Senate without amendment, ordered to be engrossed for a third reading, read the third time, and passed.

ADJOURNMENT TO MONDAY.

Mr. HALE. I move that when the Senate adjourns to-day it be to meet on Monday next.

The motion was agreed to.

REPORTS OF COMMITTEES.

Mr. FRYE, from the Committee on Commerce, to whom was referred the bill (S. 6754) granting to the Siletz Power and Manufacturing Company a right of way for a water ditch or canal through the Siletz Indian Reservation, in Oregon, asked to be discharged from its further consideration, and that it be referred to the Committee on Indian Affairs; which was agreed to.

Mr. WARREN, from the Committee on Military Affairs, to whom was referred the bill (H. R. 4554) to remove the charge of absence without leave and reported desertion from the military record of J. F. Wisniewski, reported it without amendment, and submitted a report thereon.

Mr. CRANE, from the Committee on Commerce, to whom was referred the bill (S. 6729) authorizing the President to appoint Webb C. Maglathlin a second assistant engineer in the Revenue-Cutter Service, reported it without amendment, and submitted a report thereon.

BILLS INTRODUCED.

Mr. NELSON introduced a bill (S. 7139) granting an honorable discharge to Leonard Thielman; which was read twice by its title, and referred to the Committee on Military Affairs.

Mr. FRYE introduced the following bills; which were severally read twice by their titles, and, with the accompanying papers, referred to the Committee on Pensions:

A bill (S. 7140) granting an increase of pension to Charles E. Dunn;

A bill (S. 7141) granting an increase of pension to Daniel Guptill; and

A bill (S. 7142) granting an increase of pension to Selden Dawes.

Mr. CULLOM introduced a bill (S. 7143) directing the Postmaster-General to credit John A. Bingham, late postmaster at Vandalia, Ill., in the sum of \$500, on account of stamps lost by burglary; which was read twice by its title, and referred to the Committee on Post-Offices and Post-Roads.

He also introduced the following bills; which were severally read twice by their respective titles, and referred to the Committee on Pensions:

A bill (S. 7144) granting an increase of pension to Joel Brown; and

A bill (S. 7145) granting a pension to Louise H. Curtis.

Mr. PLATT introduced the following bills; which were severally read twice by their titles, and referred to the Committee on Finance:

A bill (S. 7146) to provide for the compensation of the appraiser of merchandise at the port of New York; and

A bill (S. 7147) to amend section 2536 of the Revised Statutes relative to assistant appraisers at the port of New York, and further defining their powers, duties, and compensation.

Mr. PENROSE introduced a bill (S. 7148) for the relief of Jabez Burchard; which was read twice by its title, and, with the accompanying paper, referred to the Committee on Naval Affairs.

He also introduced a bill (S. 7149) for the relief of Joseph V. Cunningham and other officers of the Philippine Volunteers; which was read twice by its title, and referred to the Committee on Claims.

He also introduced the following bills; which were severally read twice by their titles, and, with the accompanying papers, referred to the Committee on Pensions:

A bill (S. 7150) granting an increase of pension to John Bell;

A bill (S. 7151) granting an increase of pension to Jonathan B. Reber;

A bill (S. 7152) granting an increase of pension to Jacob Foust;

A bill (S. 7153) granting a pension to Edwin R. Smith; and

A bill (S. 7154) granting an increase of pension to Samuel A. Miller.

Mr. ALLEE introduced a bill (S. 7155) to provide for the purchase of a site and the erection of a public building thereon in the city of Georgetown, State of Delaware; which was read twice by its title, and referred to the Committee on Public Buildings and Grounds.

He also introduced a bill (S. 7156) granting an increase of

pension to John W. Thomas; which was read twice by its title, and referred to the Committee on Pensions.

Mr. ANKENY introduced a bill (S. 7157) granting an increase of pension to Austin S. Dunning; which was read twice by its title, and referred to the Committee on Pensions.

Mr. SCOTT introduced a bill (S. 7158) for the relief of the trustees of the Presbyterian Church of Clarksburg, W. Va.; which was read twice by its title, and referred to the Committee on Claims.

He also introduced a bill (S. 7159) for the relief of the trustees of the Methodist Episcopal Church of Mannington, W. Va.; which was read twice by its title, and referred to the Committee on Claims.

Mr. PILES introduced the following bills; which were severally read twice by their titles, and, with the accompanying papers, referred to the Committee on Pensions:

A bill (S. 7160) granting an increase of pension to Kate Myers; and

A bill (S. 7161) granting an increase of pension to George A. Tyler.

Mr. FORAKER introduced a bill (S. 7162) granting a pension to William H. Sheckler; which was read twice by its title, and, with the accompanying papers, referred to the Committee on Pensions.

Mr. DICK introduced a bill (S. 7163) to correct the naval record of Alfred Burgess; which was read twice by its title, and referred to the Committee on Naval Affairs.

He also introduced a bill (S. 7164) to amend the military record of Charles W. Fillmore; which was read twice by its title, and referred to the Committee on Military Affairs.

Mr. GALLINGER introduced a bill (S. 7165) to regulate the width of parking, sidewalks, roadways, and carriageways in the District of Columbia, and for other purposes; which was read twice by its title, and, with the accompanying papers, referred to the Committee on the District of Columbia.

Mr. LONG (for Mr. DOLLIVER) introduced a bill (S. 7166) to correct the military record of Joseph Maiden; which was read twice by its title, and, with the accompanying papers, referred to the Committee on Military Affairs.

Mr. ALGER introduced a bill (S. 7167) granting an increase of pension to Josephine E. Wooster; which was read twice by its title, and referred to the Committee on Pensions.

Mr. SMOOT introduced a bill (S. 7168) granting an increase of pension to Edward B. Shepherd; which was read twice by its title, and, with the accompanying papers, referred to the Committee on Pensions.

Mr. MARTIN introduced a bill (S. 7169) for the relief of the estate of William A. Coffman, deceased; which was read twice by its title, and referred to the Committee on Claims.

Mr. BLACKBURN introduced a bill (S. 7170) to amend an act relating to service on foreign corporations, approved June 30, 1902, entitled "An act to amend an act entitled 'An act to establish a code of law for the District of Columbia,'" which was read twice by its title, and referred to the Committee on the District of Columbia.

He also introduced a bill (S. 7171) granting an increase of pension to Margaret Holden; which was read twice by its title, and, with the accompanying papers, referred to the Committee on Pensions.

Mr. BRANDEGEE introduced a bill (S. 7172) granting an increase of pension to Thomas R. Fish; which was read twice by its title, and referred to the Committee on Pensions.

Mr. SIMMONS introduced the following bills; which were severally read twice by their titles, and referred to the Committee on Pensions:

A bill (S. 7173) granting an increase of pension to Silas A. Carpenter;

A bill (S. 7174) granting an increase of pension to Rebecca Faggart (with an accompanying paper); and

A bill (S. 7175) granting an increase of pension to Adline Mabry (with an accompanying paper).

Mr. FULTON introduced a bill (S. 7176) granting an increase of pension to William J. R. Waters; which was read twice by its title, and, with the accompanying paper, referred to the Committee on Pensions.

Mr. CLAPP introduced a bill (S. 7177) granting an increase of pension to M. L. Le Suer; which was read twice by its title, and referred to the Committee on Pensions.

He also introduced a bill (S. 7178) granting an increase of pension to Timothy J. Sheehan; which was read twice by its title, and referred to the Committee on Pensions.

Mr. GEARIN introduced a bill (S. 7179) granting an increase of pension to Elbridge G. Haseltine; which was read twice by its title, and referred to the Committee on Pensions.

Mr. OVERMAN introduced the following bills; which were

severally read twice by their titles, and referred to the Committee on Public Buildings and Grounds:

A bill (S. 7180) for the purchase of a site for a Federal building for the United States post-office at Hickory, N. C.;

A bill (S. 7181) to provide for the purchase of a site and the erection thereon of a public building at Gastonia, N. C.;

A bill (S. 7182) to provide for the purchase of a site and the erection of a public building thereon at Wilson, N. C.; and

A bill (S. 7183) to provide for the purchase of a site and the erection of a public building thereon at Lexington, N. C.

Mr. WARNER introduced the following bills; which were severally read twice by their titles, and, with the accompanying papers, referred to the Committee on Pensions:

A bill (S. 7184) granting an increase of pension to Uriah S. Bradley; and

A bill (S. 7185) granting an increase of pension to Nelson Church.

Mr. CARMACK introduced the following bills; which were severally read twice by their titles, and referred to the Committee on the Judiciary:

A bill (S. 7186) to limit the jurisdiction of district and circuit courts of the United States; and

A bill (S. 7187) to amend the jurisdiction act of 1887 so as to abrogate Federal jurisdiction over State corporations when the jurisdiction is founded only on the fact that the action or suit brought is between citizens of different States.

Mr. HEMENWAY introduced the following bills; which were severally read twice by their titles, and referred to the Committee on Military Affairs:

A bill (S. 7188) to remove the charge of desertion from the military record of Martin All; and

A bill (S. 7189) to remove the charge of desertion from the military record of Randolph F. Williamson.

Mr. HEMENWAY introduced the following bills; which were severally read twice by their titles, and referred to the Committee on Pensions:

A bill (S. 7190) granting a pension to John H. Walden;

A bill (S. 7191) granting an increase of pension to Solomon Jones;

A bill (S. 7192) granting an increase of pension to Noah Jarvis;

A bill (S. 7193) granting an increase of pension to David C. Benjamin;

A bill (S. 7194) granting an increase of pension to Lawrence Over;

A bill (S. 7195) granting an increase of pension to William L. Scott;

A bill (S. 7196) granting an increase of pension to William H. Hubbard;

A bill (S. 7197) granting an increase of pension to William H. Horn;

A bill (S. 7198) granting an increase of pension to Katharine Korp;

A bill (S. 7199) granting an increase of pension to John McCool;

A bill (S. 7200) granting an increase of pension to Samuel M. Graham; and

A bill (S. 7201) granting an increase of pension to James Edwards.

Mr. MONEY introduced a bill (S. 7202) for the relief of the estate of William Joslin, deceased; which was read twice by its title, and referred to the Committee on Claims.

Mr. PROCTOR introduced a bill (S. 7203) granting a pension to Isaac Sawyer, jr.; which was read twice by its title, and referred to the Committee on Pensions.

Mr. TALIAFERRO introduced a bill (S. 7204) for the purchase of a site for a Federal building for the United States court, custom-house, and post-office at Miami, Fla.; which was read twice by its title, and referred to the Committee on Public Buildings and Grounds.

Mr. McCREARY introduced the following bills; which were severally read twice by their titles, and, with the accompanying papers, referred to the Committee on Claims:

A bill (S. 7205) for the relief of the stewards of the Methodist Episcopal Church South, of Bowling Green, Ky.;

A bill (S. 7206) for the relief of the trustees of the Central University of Kentucky (formerly Center College), of Danville, Ky.;

A bill (S. 7207) for the relief of the trustees of the Methodist Episcopal Church South, of Danville, Ky.;

A bill (S. 7208) for the relief of the deacons of the African Baptist Church, of Richmond, Ky.;

A bill (S. 7209) for the relief of the secretary and treasurer of Harrison Masonic Lodge, No. 122, of Brandenburg, Ky.; and

A bill (S. 7210) for the relief of the trustees of the Presbyterian Church of Mount Sterling, Ky.

SENATOR FROM UTAH.

The VICE-PRESIDENT. If there are no concurrent or other resolutions, the morning business is closed.

Mr. BURROWS. I ask the Chair to lay before the Senate resolution No. 143.

The VICE-PRESIDENT. The Chair lays before the Senate the resolution indicated by the Senator from Michigan.

The Senate resumed the consideration of the resolution reported June 11, 1906, from the Committee on Privileges and Elections, which was read, as follows:

Resolved, That REED SMOOT is not entitled to a seat as a Senator of the United States from the State of Utah.

Mr. DUBOIS. Mr. President, it is difficult to describe conditions in Utah and the surrounding country where the Mormons are in great numbers so that one not familiar can form an adequate idea of the situation.

Negro domination in the South would not be tolerated by the white man, and, finally, the entire North has come to sympathize with the white people of the South in their determination that the black race shall not be supreme in political affairs.

The same principle is involved in the contest which the non-Mormons are making against the political control of the Mormon hierarchy. It is almost impossible for one who has not spent some time among the Mormon people, and who has not studied conditions existing in the Mormon country, to appreciate the tremendous power and influence which the leaders of the Mormon Church have over their followers in all things.

The Mormon Church is a commercial and political organization essentially. The followers, for the most part, are simple-minded and industrious people, who are content to live on farms and eke out an existence for themselves and families. Their condition is better than it was before they joined the Mormon Church in Sweden, Denmark, or Wales, or England, or the Southern States, or the backwoods of Indiana or Illinois.

The leaders—and by the leaders I mean especially those who control the people in spiritual, temporal, and political affairs, who are the first presidency and the twelve apostles—are, with rare exception, bright and active men of the world, and Americans by birth. They are business men, and handle the church on business principles. Generally they are well to do, and some of them are rich. They live nicely and mingle with men of the world in high positions on perfectly easy and equal footing.

The church collects a tithe from all its members. Its members are taught constantly that the paying of tithes is a high duty, and that one can not be in good standing in the church unless tithing is paid freely and fully. When a Mormon does not pay his tithing cheerfully he is regarded by the heads of the church as a very poor Mormon.

They pay this tithe, or 10 per cent of all their earnings, either in money or in kind; for instance, if a follower has ten calves, but no money, he gives to the tithe collector one calf. If he has ten tons of hay, he gives one ton of hay; and in a great many instances a Mormon has no money, and so gives in kind, no matter whether it is eggs or butter or cheese or chickens, or what not. The tithe collector turns this property over to the proper officer of the church, and the produce is disposed of and is used for the benefit of the church.

If you take into consideration that in addition to this 10 per cent which every good Mormon must pay to the church he is also called upon to pay his ordinary taxes, as a citizen, amounting to from 3 to 5 per cent, you can easily see that the rank and file of the Mormon people do not make much progress toward material independence.

Tithing at the present time is being freely given, and must amount to something in the neighborhood of \$2,000,000 a year. This tithing is paid to the high officers of the church, and there is never any accounting to anybody for its disposition.

Only recently a Mr. Smurthwait, of Ogden, Utah, a wealthy man, was turned out of the church because he undertook to enter into business in competition with the church. Before being excommunicated, however, he brought suit against the church in the court for an accounting of the tithings, alleging that he himself paid money to the church, and that he had a right to know what became of it. The subservient courts of Utah of course dismissed the suit.

The Mormons are urged to contribute to the building of temples, and apparently enough money has been collected for the building of these temples to have built a great many more than there are.

The leaders of the Mormon Church are engaged in business enterprises of all descriptions. The Zion Cooperative Mercantile Institution is a great business establishment, dealing in all kinds of articles which department stores would carry, and

has many branches. The Mormons trade with the Zion Cooperative Mercantile Institution, and it is almost impossible for a non-Mormon to compete with the Zion Cooperative Mercantile Institution in a community where the Mormons are in the great majority.

The leaders of the church and those high in its councils are the directors and managers and controllers of this high commercial institution. The leaders are also presidents and directors of banks, mining companies, railroad companies, electrical companies, summer and bathing resorts, theaters, etc. In fact, the hierarchy and the church are controlling spirits in all sorts of business enterprises.

They are not made president of the church and apostles because they are successful business men and because they are presidents and directors of these various business organizations, but they become directors and controllers in these organizations by virtue of their being president of the church and apostles, and after they have been selected as president or apostles of the church.

The constant tendency is to make the church and state one, with the church in control. This has been so completely and so ingeniously carried out that it is impossible in any affair, temporal, spiritual, or political, to tell where the authority of the church begins or ends. It is impossible to separate the ecclesiastical power of control from the political power of control.

All authority in temporal, spiritual, and political affairs unites and is centered and is absolute and binding in the hierarchy.

The organization of the church is very complete in its arrangements. The power begins with and ends with the hierarchy. Nearly all members of the church are given some office and some responsibility, and there is an opportunity for advancement in all directions, ecclesiastical, temporal, and political, if the Mormon is obedient to his leaders and accepts without question their counsel. There are but comparatively few lay members of this church. The smallest officers, such as teachers, are selected by the bishops of the various wards. Commencing with the bishops and going up in ecclesiastical authority all the officers of the church are appointed with the approval of the president of the church. In other words, the president selects all officers of the church of responsibility. Commencing at the lowest of the officers of the church and going up to the president himself, you begin with the bishops of wards, who have jurisdiction over geographical subdivisions and locally are the recognized heads of the Mormons in their particular locality. They collect the tithings, settle disputes among the Mormons, look after church and secular affairs of the Mormons in their wards.

Each bishop has two counselors, selected by himself.

Next above the bishops come the presidents of stakes. A stake is a much larger subdivision of territory inhabited by Mormons. The president of a stake has two counselors, also appointed by himself. The president of a stake is the highest authority locally in the Mormon Church, outside of Utah.

Above the president of the stakes are about a dozen other officers, with different designations and different powers, until you come to the twelve apostles, who stand next in authority to the president of the church himself. All of these officers, including the apostles, are appointed directly by the president of the church, without consultation or restraint by anyone, or else, as in the case of bishops, they are approved by the president of the church before their selection can be made valid. In the case of the selection of an apostle to fill a vacancy in the apostolic quorum, the theory is that the apostles themselves fill this vacancy; but it is a fact that the president of the church claims that he received a revelation from God that some certain man shall be selected for this apostleship, and the apostles unhesitatingly accept this revelation and select the man named by the president of the church.

Ecclesiastical preferment in the church means opportunity for temporal advancement. The business, social, and political future of every Mormon depends upon his standing with the church. Every avenue is open to him so long as he implicitly obeys the counsel and does the bidding of the church, while every avenue is closed to him whenever he loses his fellowship in the church. There is nothing left for a Mormon who refuses to obey implicitly whatever policy the church may determine upon except to leave the church entirely and take his chances with the world, the same as non-Mormons do. For a Mormon brought up in the church to sever the ties which bind him to all his kindred and the associations, teachings, and trainings of a lifetime is well-nigh appalling. It means social ostracism. The pretty fiction is given to the Mormon people and the world that all these officers of the Mormon Church, including the president himself, must be selected by the people at the various conferences. This they attempt to prove from the fact that at these conferences the names of the first presidents and the apostles,

the seven presidents of seventies, the presidents of stakes, and the bishops are submitted to the people and they are asked to "sustain" them by holding up their hands. The list includes a great many, of course, and I doubt if a case has ever been known where anyone of the 10,000 people gathered in a semi-annual conference has risen in his place and objected to "sustaining" any officer submitted to the conference by the authorities of the church. I doubt if any provision is made in case such a protest or dissent should come. It never was contemplated that any member of the church would question the divine right of the authorities to select these officers. I imagine that if anyone should have the temerity to object to sustaining an officer presented to the conference for their approval that such a member would have to withdraw his objection or else be disfellowshipped if he persisted in his objection.

You can imagine what complete domination the church has over its followers through this power of the president to appoint all the officers of the church by reflecting on the effect on the appointees their selection by the President of the United States has on them. As a rule, the President selects men to fill the Federal offices who have demonstrated their acceptance of the principles of the party of which the President is the head and who have been zealous in the advocacy of those principles. Whenever a policy for the party is announced by the President of the United States and his close party associates high in authority, these officeholders, as a rule, immediately become advocates of that policy. When you contemplate that these appointees of the president of the Mormon Church are not, as is the case with the President of the United States, confined to one party, but embrace members of all parties, you can have some faint idea of their subservency.

When you take into account, in addition, that not only political preferment is involved in their acquiescence, but that every opportunity for advancement in all the walks of life are dependent upon their accepting the decrees of their leaders, you can begin to comprehend the tremendous power politically which this hierarchy wields.

The president of the Mormon Church, Joseph F. Smith, and the president of the twelve apostles, who is next in line for the presidency of the church, both testified before the Senate committee that they were living in open polygamy, in defiance of law and of the contract which they made with the Government when they secured statehood for Utah. More than half of the twelve apostles are admittedly defying the law and the Government, in that they are openly living in polygamous relations.

New polygamous marriages are continually being celebrated in the Mormon Church. It has been shown that apostles of the church have entered into or performed these new ceremonies since the manifesto of the church was issued in which the church agreed solemnly to suspend polygamy.

New polygamous marriages are not entered into so openly as in the days before the manifesto, and a different character of men are now entering into the polygamous relation. Formerly the poor and ignorant took plural wives, the same as those better off, and of a higher order of intelligence. Now, young men of ability are selected to enter into these relations. The brainy young men of the church are tied irrevocably to the church and made subservient to it through the polygamous relation. Whenever they contract polygamous marriages, they are without the pale of the law, and their only hope for protection is through this powerful church organization. It is a wonderful fact, and has stood forth plainly throughout all the history of the church, that the polygamists occupy the high ecclesiastical and political positions, and are the wealthiest and most powerful members of the organization in all respects. Under the present system, polygamous marriages are celebrated secretly, and for the most part in foreign countries or beyond the jurisdiction of the United States; for instance, a young man is to take a plural wife, he gets the consent of the authorities through his bishop, goes with his prospective wife to British Columbia, Mexico, or to some place on the ocean some miles beyond the United States coast, where the marriage is celebrated by some authorized officer of the church. Instead, as in the old days when polygamy was entered into indiscriminately, now the polygamists are selected, and in this way the practice is more insidious and dangerous than formerly, because a cult and aristocracy of polygamists are being built up within the church. Those in polygamy are in complete control of the organization now, and have ever been, and it is evident that under the system which they are building up now, they intend to remain always in complete control.

It is much more difficult in these days to prove polygamy or polygamous cohabitation than formerly, because now every means is resorted to to keep the facts concealed that anyone has gone into polygamy. There is no record anywhere of the plural marriages which anyone not a member of the governing body

of the church has access to. It is impossible to prove a polygamous marriage because of the lack of power to prove by the records that a polygamous marriage has been celebrated. When children come as a result of plural marriages the neighbors readily understand that the polygamous relation is being maintained, and if the power were in the State to punish, convictions could be had for unlawful cohabitation. It would be impossible, however, to prove polygamy. In fact, when the Edmunds law was being rigidly enforced, while quite a number of convictions in Utah were secured under the provisions of that act for unlawful cohabitation, no convictions for polygamy could be prosecuted successfully because of the inability on the part of the officers to prove the plural marriage.

A national law, passed by Congress and approved by the President, giving to the United States authorities power to prosecute for polygamy would be ineffective, because there would be no possible way by which a plural marriage could be proved to the satisfaction of a judge or jury.

I desire the Senate to bear that in mind, because at some time in the future when I shall not be here this question will come up. The President of the United States in his message recommends a law for correcting evils connected with marriage and divorce and against polygamy. That is a Mormon suggestion. The leaders of the Mormon Church have asked me to introduce a constitutional amendment to that effect. Such an amendment would not be worth the paper on which it might be written. You can not prove polygamy against these people. If the Government had the power it could provide against plural marriages, but not against Mormons; and every Mormon here stands behind the recommendation of the President of the United States. You can not prove polygamy without proving the second marriage, and you can not prove the second marriage on a Mormon. Such marriages are celebrated in their endowment houses, no one being present except Mormons. The ceremony is performed by the high officials of that organization and no record is kept of it. In their testimony before our committee in regard to their plural marriages they could not even recollect the slightest portion of the ceremony. It is futile to pass laws against polygamy.

While thousands of convictions were secured under the Edmunds law, there were but four or five all told in Utah, Idaho, and elsewhere for polygamy; and in those cases such convictions happened where the polygamous marriage to the second wife, accidentally or through inadvertence, was performed before a recording officer. You can prove unlawful cohabitation, but no Mormon will ever support an amendment to the Constitution providing for the punishment of those living in unlawful cohabitation. You will be confronted with that. The defenders of the Mormons here, including the apostle Senator himself, who is on trial, and all those who are here through the votes and grace of the Mormons, will insist on the polygamous amendment, but they will be very strenuously against an unlawful-cohabitation amendment.

The Supreme Court of the United States has unanimously held that to prove unlawful cohabitation it is only necessary to prove that a man holds out to the world more than one woman as his wife. It is unnecessary even that she bear him children. That can be proved through circumstantial evidence, but you can not prove polygamy through circumstantial evidence.

I may say also, in passing, that unless you provide for the selection of jurors you can not convict; and when you come to the adoption of a constitutional amendment I beg Senators to bear that in mind. You can not, and never could and never did, convict a Mormon of any of these offenses if there was a Mormon on the jury. There is not a Mormon anywhere within the sound of my voice or elsewhere who does not believe, as firmly as any of you believe that which is most dear to you, in the divine right of polygamy; and with a Mormon on the jury you can not convict another Mormon of these offenses. In the early days, under the Edmunds Act, the United States marshal was granted an open venire. He selected his own jurors, and until he did that there never was a conviction of a Mormon for these offenses.

One polygamous marriage entered into now under the system adopted of selecting those who should go into polygamy, with great care, is more dangerous and more inimical, more subversive of law, and more degrading to womanhood than forty such marriages entered into indiscriminately in the past.

It is apparent to all close observers that the church does not intend to give up polygamy. It is plain, on the contrary, that they intend to establish it more firmly, and that they will openly proclaim it again as a divine institution so soon as they think they are in a position to do so.

Their every endeavor is to strengthen their position by extending their political control. They are all powerful in Utah

now, and can control all the political offices, including Senators and Members of Congress. They are so strong in Idaho that no one can be elected to the Senate or House without their consent. This is equally true in Wyoming. They are becoming a large balance of power in Oregon, and when the Government irrigation enterprises are developed in Nevada and large tracts of land are opened there for settlement, they can and easily will colonize and control politics in Nevada.

It is the present condition and the future menace politically that the non-Mormons of this section especially protest against. The non-Mormons in all this region have the same detestation of polygamy that the balance of the country has, and join with the rest of the United States in their desire to protect and exalt womanhood and to enforce obedience and respect for the laws of the land. Those who have not come in contact with the organization, however, do not and can not understand the effect on our free institutions and to our system of government of this tremendous political home of the Mormon hierarchy. It is the chief desire of the non-Mormons in that section to make plain this close union of church and state and to arouse the country, so that through Congressional action it will come to our rescue and help us to break it down.

The lower branch of Congress refused to seat Brigham H. Roberts because he was a self-confessed polygamist. Roberts claimed to be a Democrat. He was a high official, and is now a high official of the Mormon Church, and stands higher in the estimation of that organization than he did before he was deprived of his seat in Congress. His highest allegiance then and his highest allegiance now is to the Mormon Church. Whether he calls himself a Democrat or a Republican is a mere bagatelle, and counts for nothing.

Senator Smoot is not a polygamist, or rather no attempt is made to prove that he is a polygamist. He may be or he may not be. In his case this question does not particularly interest the non-Mormons who live in that section of the country. Senator Smoot is an apostle of the Mormon Church. He is one of the body of twelve, who, next to the first presidency and in conjunction with the first presidency, are the controlling authorities of the church in everything, spiritual, temporal, and political. He would not have been selected as an apostle unless he was in full accord with the authorities of the church.

As I have indicated, obedience to the leaders, obedience to council, subservency to the ruling authorities of the church lead to promotion in the church.

The fact that Senator Smoot was steadily promoted until he was finally selected to be an apostle is proof conclusive that he is in full accord with Joseph F. Smith, Mr. Lyman, and his other brother apostles, who, by their own statements and admissions, are openly living in polygamous relations in defiance of the law. In addition to that, it is not denied, but on the other hand it has been sworn to by the president of the church himself, that REED SMOOT had to secure the consent of the church and of his associate apostles before he could become a candidate for the United States Senate. The president of the church gave his consent that REED SMOOT should be a candidate for the United States Senate. He did not give his consent that any other person should be a candidate for this high office. This consent was given openly and proclaimed to the people of Utah. There was no other candidate for the United States Senate at that election in either party, because it was understood by every man, woman, and child in Utah that, the president of the church and the authorities of the church having given their consent that REED SMOOT should be a candidate, it was the desire and counsel of the church to the Mormons that REED SMOOT should be elected to the United States Senate. No other Mormon dared to announce his candidacy for the United States Senate after the church had selected REED SMOOT. It was useless for any non-Mormon to become a candidate against the candidate of the church. REED SMOOT, therefore, is clearly the Senator of the Mormon hierarchy, and is unmistakably the representative of all the Mormon hierarchy, and is unmistakably the representative of all the Mormon hierarchy stands for, and would do the bidding of the church as its Senator if the directions of the church came in conflict with the duties he has sworn to perform as a Senator of the United States.

I say that notwithstanding the fact that the Senator from Utah testified that if he were confronted with that problem he would go to some other country where he could live his religion, I insist that under the organization of his church he would do the bidding of the church here, and he would not leave the United States and go to any other country, where he could live his religion. He would live it here in the open Senate. If Joseph Smith should receive a revelation from God on any subject, this revelation would be binding on REED SMOOT, no

matter what relation it might bear to the duties which he has sworn to perform under his oath to the United States.

It must be plain to anyone who has followed the testimony of the present case that the Mormon authorities constitute a band of conspirators, whose object is to set aside and nullify the laws of the land when in their judgment such laws are in conflict with the duties which they owe to their organization, and that this conspiracy aims to make the state subservient to the church and to concentrate in the hands of the church authorities the political powers which belong solely to the State. REED SMOOT is a part of this conspiracy as an apostle of the church. He is one of the head conspirators, and not only fully understands the object of the conspiracy, but countenances and encourages by his acquiescence and support the plans and aims of the conspiracy.

Non-Mormons in that section where Mormon influence is predominant believe that the separation of the church and state, the denial of the right of the church to dictate politically, and the breaking down of the church hierarchy in political affairs will have more to do with stopping polygamy than any laws which possibly can be framed or enforced against the practice of polygamy. So long as the political power of the church authorities is maintained and exercised, just so long will every avenue for advancement in all lines to the Mormon people be absolutely under the control of the Mormon authorities. Every incentive compels them, therefore, to accept the conclusion and the counsel of their authorities in every spiritual, temporal, and political matter.

The masses of the Mormon people do not approve of the continuance of polygamy and polygamous living, nor do they approve of the union of church and state and the dictation of the church authorities in political matters. These conditions are no more pleasing to them than to the non-Mormons. Their own individual ambition is stifled, and their independence of action in political and temporal affairs taken away. None would hail with more delight the complete abandonment of polygamy and the political control by the leaders than would the great number of followers of these leaders. Their lives are so interwoven with the teachings and the doctrines of the church, and they are so dependent in their every relation on the church organization, however, that they perforce dread breaking away from it entirely, and rather than do that, with all its attendant consequences, accept present conditions.

If the church authorities would give them absolute freedom of action, and would not, by their example and counsel, teach them obedience in political affairs and defiance of the law in respect to polygamy and polygamous cohabitation, the great masses of the Mormon people would quickly put a stop to polygamy, and would with vigor and energy exercise complete independence in all political matters.

It is my judgment that the masses of the Mormon people intended to live up to the promises made by their leaders to the Government when statehood for Utah was secured. They believed their leaders were sincere in entering into the compact with the Government that polygamy and polygamous relations would cease and that the church would not interfere in politics.

It is the constituted authorities of the organization that the Government has to contend with and not the masses of the people.

So long as polygamy and polygamous relations are openly maintained by the leaders of this organization, and so long as the ruling authorities of the church claim and exercise the right to dominate the State politically, just so long will polygamous relations continue, and just so long will the political power of the church authorities be maintained and strengthened. The followers and the great masses of the people will take the example of their leaders, and will be guided by their counsel in all things.

The hopes of the masses of the people are in the Government, and in them the Government has an ally in so far as their hopes and wishes will aid.

It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan [Mr. Burrows] treated upon it the other day—that there is a branch of the Mormons, called the "Josephites," who ought to be separated clearly in the minds of all Senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in

church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of Senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons.

I have in this brief sketch endeavored to convey an idea as to what the Mormon organization is. There has been no change in the spirit or intent of the Brighamite branch of the Mormon Church, to which Apostle SMOOT owes his complete allegiance, from its beginning down to the present day. Its methods in carrying out its objects differ from time to time and in different localities as the exigency demands. The Mormon Church is a government of its own in all things, and demands and receives of its followers their first and highest allegiance. Wherever it is sufficiently strong it completely dominates the State politically, as in Utah, and where it has a large minority of the population it dominates the State through its great balance of power, as in Idaho and Wyoming.

One of its chief tenets is the divine right of polygamy, to the practice of which it has clung tenaciously during all the years, and to which it tenaciously adheres to-day.

From its very inception this organization has been a menace to our form of government, and has been bitterly assailed wherever it has located itself by American citizens who have come in contact with it. There has been a perpetual conflict between it and the Government, with the exception of a few years following the issuance of the manifesto in 1890. I will refer to this later on in my remarks and give the reasons why there was a temporary cessation of hostilities between the United States Government and the government of the church during these years.

So opposed are the teachings and practices of this organization to the ordinary conception of what constitutes American citizenship and so offensive have been its practices that every President of the United States, from Buchanan down to McKinley, has called attention in his messages to Congress to the necessity for the most stringent legislation in restraint of their treasonable and obnoxious practices.

I should like to read the messages of Presidents Buchanan, Grant, Hayes, Garfield, Arthur, and Cleveland (during his first term), but, with the consent of the Senate, will content myself by having them made a part of my argument.

The VICE-PRESIDENT. In the absence of objection, the matter referred to by the Senator from Idaho will be printed in the RECORD as part of his remarks.

The matter referred to is as follows:

EXTRACT FROM FIRST ANNUAL MESSAGE OF PRESIDENT BUCHANAN.

A Territorial government was established for Utah by act of Congress approved the 9th September, 1850, and the Constitution and laws of the United States were thereby extended over it "so far as the same or any provisions thereof may be applicable." This act provided for the appointment by the President, by and with the advice and consent of the Senate, of a governor (who was to be ex officio superintendent of Indian affairs), a secretary, three judges of the supreme court, a marshal, and a district attorney. Subsequent acts provided for the appointment of the officers necessary to extend our land and our Indian system over the Territory. Brigham Young was appointed the first governor on the 20th September, 1850, and has held the office ever since. Whilst Governor Young has been both governor and superintendent of Indian affairs throughout this period, he has been at the same time the head of the church called the Latter-Day Saints, and professes to govern its members and dispose of their property by direct inspiration and authority from the Almighty. His power has been, therefore, absolute over both church and state.

The people of Utah almost exclusively belong to this church, and believing with a fanatical spirit that he is governor of the Territory by divine appointment, they obey his commands as if these were direct revelations from heaven. If, therefore, he chooses that his government shall come into collision with the Government of the United States, the members of the Mormon Church will yield implicit obedience to his will. Unfortunately, existing facts leave but little doubt that such is his determination. Without entering upon a minute history of occurrences, it is sufficient to say that all the officers of the United States, judicial and executive, with the single exception of two Indian agents, have found it necessary for their own personal safety to withdraw from the Territory, and there no longer remains any government in Utah but the despotism of Brigham Young. This being the condition of affairs in the Territory, I could not mistake the path of duty. As Chief Executive Magistrate I was bound to restore the supremacy of the Constitution and laws within its limits. In order to effect this purpose I appointed a new governor and other Federal officers for Utah and sent with them a military force for their protection and to aid as a posse comitatus in case of need in the execution of the laws.

With the religious opinions of the Mormons, as long as they remain mere opinions, however deplorable in themselves and revolting to the moral and religious sentiment of all Christendom, I had no right to interfere. Actions alone, when in violation of the Constitution and laws of the United States, become the legitimate subjects for the jurisdiction of a civil magistrate. My instructions to Governor Cumming have therefore been framed in strict accordance with these principles. At their date a hope was indulged that no necessity might exist for employing the military in restoring and maintaining the authority of the law, but this hope has now vanished. Governor Young has by proclamation declared his determination to maintain his power by force, and has already committed acts of hostility against the United States. Unless he should retrace his steps the Territory of Utah will be in a state

of open rebellion. He has committed these acts of hostility notwithstanding Major Van Vliet, an officer of the Army, sent to Utah by the commanding general to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a posse comitatus when called on by the civil authorities to aid in the execution of the laws.

There is reason to believe that Governor Young has long contemplated this result. He knows that the continuance of his despotic power depends upon the exclusion of all settlers from the Territory except those who will acknowledge his divine mission and implicitly obey his will, and that an enlightened public opinion there would soon prostrate institutions at war with the laws both of God and man. He has, therefore, for several years, in order to maintain his independence, been industriously employed in collecting and fabricating arms and munitions of war and in disciplining the Mormons for military affairs. As superintendent of Indian affairs he has had an opportunity of tampering with the Indian tribes and exciting their hostile feelings against the United States. This, according to our information, he has accomplished in regard to some of these tribes, while others have remained true to their allegiance and have communicated his intrigues to our Indian agents. He has laid in a store of provisions for three years, which in case of necessity, as he informed Major Van Vliet, he will conceal "and then take to the mountains and bid defiance to all the powers of the Government."

A great part of all of this may be idle boasting, but yet no wise government will lightly estimate the efforts which may be inspired by such frenzied fanaticism as exists among the Mormons in Utah. This is the first rebellion which has existed in our Territories, and humanity itself requires that we shall put it down in such a manner that it shall be the last. To trifle with it would be to encourage it and to render it formidable. We ought to go there with such an imposing force as to convince these deluded people that resistance would be in vain, and thus spare the effusion of blood. We can in this manner best convince them that we are their friends, not their enemies. In order to accomplish this object, it will be necessary, according to the estimate of the War Department, to raise four additional regiments, and this I earnestly recommend to Congress. At the present moment of depression in the revenues of the country I am sorry to be obliged to recommend such a measure; but I feel confident of the support of Congress, cost what it may, in suppressing the insurrection and in restoring and maintaining the sovereignty of the Constitution and laws over the Territory of Utah.

EXTRACT FROM THIRD ANNUAL MESSAGE OF PRESIDENT GRANT.

In Utah there still remains a remnant of barbarism repugnant to civilization, to decency, and to the laws of the United States. Territorial officers, however, have been found who are willing to perform their duty in a spirit of equity and with a due sense of the necessity of sustaining the majesty of the law. Neither polygamy nor any other violation of existing statutes will be permitted within the territory of the United States. It is not with the religion of the self-styled saints that we are now dealing, but with their practices. They will be protected in the worship of God according to the dictates of their consciences, but they will not be permitted to violate the laws under the cloak of religion.

It may be advisable for Congress to consider what, in the execution of the laws against polygamy, is to be the status of plural wives and their offspring. The propriety of Congress passing an enabling act authorizing the Territorial legislature of Utah to legitimize all children born prior to a time fixed in the act might be justified by its humanity to these innocent children. This is a suggestion only, and not a recommendation.

EXTRACT FROM SEVENTH ANNUAL MESSAGE OF PRESIDENT GRANT.

In nearly every annual message that I have had the honor of transmitting to Congress, I have called attention to the anomalous, not to say scandalous, condition of affairs existing in the Territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened, and Christian country, without the power to punish so flagrant a crime against decency and morality, seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime and at the same time to fix the status of the innocent children, the offspring of this system, and of the possibly innocent plural wives, but as an institution polygamy should be banished from the land.

EXTRACT FROM PRESIDENT HAYES'S THIRD ANNUAL MESSAGE.

The continued deliberate violation by a large number of the prominent and influential citizens of the Territory of Utah of the laws of the United States for the prosecution and punishment of polygamy demands the attention of every department of the Government. This Territory has a population sufficient to entitle it to admission as a State, and the general interests of the nation, as well as the welfare of the citizens of the Territory, require its advance from the Territorial form of government to the responsibilities and privileges of a State. This important change will not, however, be approved by the country while the citizens of Utah in very considerable number uphold a practice which is condemned as a crime by the laws of all civilized communities throughout the world.

The law for the suppression of this offense was enacted with great unanimity by Congress more than seventeen years ago, but has remained until recently a dead letter in the Territory of Utah, because of the peculiar difficulties attending its enforcement. The opinion widely prevailed among the citizens of Utah that the law was in contravention of the constitutional guaranty of religious freedom. This objection is now removed. The Supreme Court of the United States has decided the law to be within the legislative power of Congress and binding as a rule of action for all who reside within the Territories. There is no longer any reason for delay or hesitation in its enforcement. It should be firmly and effectively executed. If not sufficiently stringent in its provisions, it should be amended; and in aid of the purpose in view I recommend that more comprehensive and more searching methods for preventing as well as punishing this crime be provided. If necessary to secure obedience to the law, the enjoyment and exercise of the rights and privileges of citizenship in the Territories of the United States may be withheld or withdrawn from those who violate or oppose the enforcement of the law on this subject.

EXTRACT FROM PRESIDENT HAYES'S FOURTH ANNUAL MESSAGE.

It is the recognized duty and purpose of the people of the United States to suppress polygamy where it now exists in our Territories and to prevent its extension. Faithful and zealous efforts have been made by the United States authorities in Utah to enforce the laws against it. Experience has shown that the legislation upon this subject to be ef-

fective requires extensive modification and amendment. The longer action is delayed the more difficult it will be to accomplish what is desired. Prompt and decided measures are necessary. The Mormon sectarian organization which upholds polygamy has the whole power of making and executing the local legislation of the Territory. By its control of the grand and petit juries it possesses large influence over the administration of justice. Exercising, as the heads of this sect do, the local political power of the Territory, they are able to make effective their hostility to the law of Congress on the subject of polygamy, and, in fact, do prevent its enforcement. Polygamy will not be abolished if the enforcement of the law depends on those who practice and uphold the crime. It can only be suppressed by taking away the political power of the sect which encourages and sustains it.

The power of Congress to enact suitable laws to protect the Territories is ample. It is not a case for halfway measures. The political power of the Mormon sect is increasing. It controls now one of our wealthiest and most populous Territories. It is extending steadily into other Territories. Wherever it goes it establishes polygamy and sectarian political power. The sanctity of marriage and the family relation are the corner stone of our American society and civilization. Religious liberty and the separation of church and state are among the elementary ideas of free institutions. To reestablish the interests and principles which polygamy and Mormonism have imperiled and to fully reopen to intelligent and virtuous immigrants of all creeds that part of our domain which has been in a great degree closed to general immigration by intolerant and immoral institutions, it is recommended that the government of the Territory of Utah be reorganized.

I recommend that Congress provide for the government of Utah by a governor and judges or commissioners appointed by the President and confirmed by the Senate—a government analogous to the provisional government established for the territory northwest of the Ohio by the ordinance of 1787. If, however, it is deemed best to continue the existing form of local government, I recommend that the right to vote, hold office, and sit on juries in the Territory of Utah be confined to those who neither practice nor uphold polygamy. If thorough measures are adopted, it is believed that within a few years the evils which now afflict Utah will be eradicated and that this Territory will in good time become one of the most prosperous and attractive of the new States of the Union.

EXTRACT FROM PRESIDENT GARFIELD'S INAUGURAL ADDRESS.

The Constitution guarantees absolute religious freedom. Congress is prohibited from making any law respecting an establishment of religion or prohibiting the free exercise thereof. The Territories of the United States are subject to the direct legislative authority of Congress, and hence the General Government is responsible for any violation of the Constitution in any of them. It is therefore a reproach to the Government that in the most populous of the Territories the constitutional guaranty is not enjoyed by the people and the authority of Congress is set at naught. The Mormon Church not only offends the moral sense of manhood by sanctioning polygamy, but prevents the administration of justice through ordinary instrumentalities of law.

In my judgment it is the duty of Congress, while respecting to the uttermost the conscientious convictions and religious scruples of every citizen, to prohibit within its jurisdiction all criminal practices, especially of that class which destroy the family relations and endanger social order. Nor can any ecclesiastical organization be safely permitted to usurp in the smallest degree the functions and powers of the National Government.

EXTRACT FROM PRESIDENT ARTHUR'S FIRST ANNUAL MESSAGE TO CONGRESS.

For many years the Executive, in his annual message to Congress, has urged the necessity of stringent legislation for the suppression of polygamy in the Territories, and especially in the Territory of Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious sense of Christendom, has been persistently and contemptuously violated ever since its enactment. Indeed, in spite of commendable efforts on the part of the authorities who represent the United States in that Territory, the law has in very rare instances been enforced and, for a cause to which reference will presently be made, is practically a dead letter.

The facts that adherents of the Mormon Church, which rests upon polygamy as its corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our Western Territories is well calculated to excite the liveliest interest and apprehension. It imposes upon Congress and the Executive the duty of arraying against this barbarous system all the power which under the Constitution and the law they can wield for its destruction.

Reference has been already made to the obstacles which the United States officers have encountered in their efforts to punish violations of law. Prominent among these obstacles is the difficulty of procuring legal evidence sufficient to warrant a conviction even in the case of the most notorious offenders.

Your attention is called to a recent opinion of the Supreme Court of the United States, explaining its judgment of reversal in the case of Miles who had been convicted of bigamy in Utah. The court refers to the fact that the secrecy attending the celebration of marriages in that Territory makes the proof of polygamy very difficult, and the propriety is suggested of modifying the law of evidence which now makes a wife incompetent to testify against her husband.

This suggestion is approved. I recommend also the passage of an act providing that in the Territories of the United States the fact that a woman has been married to a person charged with bigamy shall not disqualify her as a witness upon his trial for that offense. I further recommend legislation by which any person solemnizing a marriage in any of the Territories shall be required, under stringent penalties for neglect or refusal to file a certificate of such marriage in the supreme court of the Territory.

Doubtless Congress may devise other practical measures for obviating the difficulties which have hitherto attended the efforts to suppress this iniquity. I assure you of my determined purpose to co-operate with you in any lawful and discreet measures which may be proposed to that end.

EXTRACT FROM PRESIDENT ARTHUR'S THIRD ANNUAL MESSAGE.

The Utah Commission has submitted to the Secretary of the Interior the second annual report. As the result of its labors in supervising the recent election in that Territory, pursuant to the act of March 22, 1882, it appears that persons by that act disqualified, to the number of about 12,000, were excluded from the polls. This fact, however, affords little cause for congratulation, and I fear it is far from indicating any real and substantial progress toward the extirpation of polygamy. All the members-elect of the legislature are Mormons. There is grave reason to believe that they are in sympathy with the

practices that this Government is seeking to suppress, and that its efforts in that regard will be more likely to encounter their opposition than to receive their encouragement and support. Even if this view should happily be erroneous, the law under which the Commissioners have been acting should be made more effective by the incorporation of some such stringent amendments as they recommend and as were included in bill No. 2238 on the Calendar of the Senate at its last session.

I am convinced, however, that polygamy has become so strongly entrenched in the Territory of Utah that it is proofless to attack it with any but the stoutest weapons which constitutional legislation can furnish. I favor, therefore, the repeal of the act upon which the existing government depends, the assumption by the National Legislature of the entire political control of the Territory, and the establishment of a commission with such powers and duties as shall be delegated to it by law.

EXTRACT FROM PRESIDENT ARTHUR'S FOURTH ANNUAL MESSAGE TO CONGRESS.

The report of the Utah Commission will be read with interest.

It discloses the results of recent legislation looking to the prevention and punishment of polygamy in that Territory. I still believe that if that abominable practice can be suppressed by law it can only be by the most radical legislation consistent with the restraints of the Constitution.

I again recommend, therefore, that Congress assume absolute political control of the Territory of Utah and provide for the appointment of commissioners with such governmental powers as, in its judgment, may justly and wisely be put into their hands.

EXTRACT FROM PRESIDENT CLEVELAND'S FIRST ANNUAL MESSAGE.

In the Territory of Utah the law of the United States passed for the suppression of polygamy has been energetically and faithfully executed during the past year, with measurably good results. A number of convictions have been secured for unlawful cohabitation, and in some cases pleas of guilty have been entered and a slight punishment imposed, upon a promise by the accused that they would not again offend against the law, nor advise, counsel, or aid or abet in any way its violation by others.

The Utah commissioners express the opinion, based upon such information as they are able to obtain, that but few polygamous marriages have taken place in the Territory during the last year. They further report that while there can not be found upon the registration lists of voters the name of a man actually guilty of polygamy, and while none of that class are holding office, yet at the last election in the Territory all of the officers elected, except in one county, were men who, though not actually living in the practice of polygamy, subscribed to the doctrine of polygamous marriages as a divine revelation and a law unto all higher and more binding upon the conscience than any human law, local or national. Thus is the strange spectacle presented of a community protected by a republican form of government, to which they owe allegiance, sustaining by their suffrages a principle and a belief which set at naught that obligation of absolute obedience to the law of the land which lies at the foundation of republican institutions.

The strength, the perpetuity, and the destiny of the nation rest upon our homes, established by the law of God, guarded by parental care, regulated by parental authority, and sanctified by parental love.

These are not the homes of polygamy. The mothers of our land, who rule the nation as they mold the characters and guide the actions of their sons, live according to God's holy ordinances, and each, secure and happy in the exclusive love of the father of her children, sheds the warm light of true womanhood, unpolluted and unpolluted, upon all within her pure and wholesome family circle.

These are not the cheerless, crushed, and unwomanly mothers of polygamy.

The fathers of our families are the best citizens of the Republic. Wife and children are the sources of patriotism, and conjugal and parental affection beget devotion to the country. The man who, undetached with plural marriage, is surrounded in his single home with his wife and children has a stake in the country which inspires him with respect for its laws and courage for its defense.

These are not the fathers of polygamous families. There is no feature of this practice or the system which sanctions it which is not opposed to all that is of value in our institutions.

There should be no relaxation in the firm but just execution of the law now in operation, and I should be glad to approve such further discreet legislation as will rid the country of this blot upon its fair fame.

Since the people upholding polygamy in our Territories are reinforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into the country.

EXTRACT FROM PRESIDENT CLEVELAND'S FOURTH ANNUAL MESSAGE TO CONGRESS.

It also appears from this report that though prior to March, 1885, there had been but six convictions in the Territories of Utah and Idaho under the laws of 1862 and 1882, punishing polygamy and unlawful cohabitation as crimes, there have been since that date nearly 600 convictions under these laws and the statutes of 1887; and the opinion is expressed that under such a firm and vigilant execution of these laws and the advance of ideas opposed to the forbidden practices, polygamy within the United States is virtually at an end.

Suits instituted by the Government under the provisions of the act of March 3, 1887, for the termination of the corporations known as the Perpetual Emigrating Fund Company and the Church of Jesus Christ of Latter-Day Saints have resulted in a decree favorable to the Government, declaring the charters of these corporations forfeited and escheating their property. Such property, amounting in value to more than \$800,000, is in the hands of a receiver pending further proceedings, an appeal having been taken to the Supreme Court of the United States.

Mr. DUBOIS. I will read the second and third messages of President Harrison to Congress bearing on this subject. (Vol. IX, pages 118 and 206, Messages and Papers of the Presidents.) This is what President Harrison said in his second message:

The increasing numbers and influence of the non-Mormon population of Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon Church, in which he advised his people "to refrain from contracting any marriage forbidden by the laws of the land," has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the church, that polygamous marriages are rightful and supported by divine revelation, remains unchanged. President Woodruff does not renounce the doctrine, but

refrain from teaching it and advises against the practice of it because the law is against it. Now, it is quite true that the law should not attempt to deal with the faith or belief of anyone, but it is quite another thing, and the only safe thing, so to deal with the Territory of Utah as that those who believe polygamy to be rightful shall not have the power to make it lawful.

It is to be regretted that the wise and statesmanlike warnings of President Harrison were not heeded. Mr. Harrison said in his third message to Congress:

The legislation of Congress for the repression of polygamy has, after years of resistance on the part of the Mormons, at last brought them to the conclusion that resistance is unprofitable and unavailing. The power of Congress over this subject should not be surrendered until we have satisfactory evidence that the people of the State to be created would exercise the exclusive power of the State over this subject in the same way. The question is not whether these people now obey the laws of Congress against polygamy, but, rather, would they make enforce, and maintain such laws themselves if absolutely free to regulate the subject? We can not afford to experiment with this subject, for when a State is once constituted the act is final and any mistake irremediable. No compact in the enabling act could, in my opinion, be binding or effective.

I will not read, but, with the consent of the Senate, will have inserted as a part of my remarks the manifesto of President Woodruff, in which he promises a cessation of polygamous living and an abandonment and giving up of that practice, and also a petition for amnesty signed by the authorities of the Mormon Church to President Harrison, in which they set forth that they will in the future cease living in polygamous relations, cease dominating the State politically, and beg the President of the United States for amnesty for their past crimes.

The papers referred to are as follows:

OFFICIAL DECLARATION.

To whom it may concern:

Press dispatches having been sent for political purposes from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year; also that in public discourses the leaders of the church have taught, encouraged, and urged the continuance of the practice of polygamy.

I, therefore, as president of the Church of Jesus Christ of Latter-Day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy, or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have, during that period, been solemnized in our temples or in any other place in the Territory.

One case has been reported in which the parties alleged that the marriage was performed in the endowment house, in Salt Lake City, in the spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of the alleged occurrence the endowment house was, by my instructions, taken down without delay.

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws and to use my influence with the members of the church over which I preside to have them do likewise.

There is nothing in my teachings to the church or in those of my associates during the time specified which can be reasonably construed to inculcate or encourage polygamy, and when any elder of the church has used language which appeared to convey any such teachings he has been promptly reproofed. And I now publicly declare that my advice to the Latter-Day Saints is to refrain from contracting any marriage forbidden by the law of the land.

WILFORD WOODRUFF,

President of the Church of Jesus Christ of Latter-Day Saints.

PETITION.

To the President:

We, the first presidency and apostles of the Church of Jesus Christ of Latter-Day Saints, beg respectfully to present to Your Excellency the following facts:

We formerly taught to our people that polygamy, or celestial marriage, as commanded by God through Joseph Smith, was right; that it was a necessity to man's highest exaltation in the life to come.

That doctrine was publicly promulgated by our president, the late Brigham Young, forty years ago, and was steadily taught and impressed upon the Latter-Day Saints up to a short time before September, 1890. Our people are devout and sincere and they accepted the doctrine and many personally embraced and practiced polygamy.

When the Government sought to stamp the practice out our people, almost without exception, remained firm, for they, while having no desire to oppose the Government in anything, still felt that their lives and their honor as men were pledged to a vindication of their faith, and that their duty toward those whose lives were a part of their own was a paramount one, to fulfill which they had no right to count anything, not even their own lives, as standing in the way. Following this conviction hundreds endured arrest, trial, fine, and imprisonment, and the immeasurable suffering borne by the faithful people no language can describe. That suffering, in abated form, still continues.

More, the Government added disfranchisement to its other punishments for those who clung to their faith and fulfilled its covenants.

According to our faith the head of our church receives, from time to time, revelations for the religious guidance of his people.

In September, 1890, the present head of the church, in anguish and prayer, cried to God for help for his flock, and received the permission to advise the members of the Church of Jesus Christ of Latter-Day Saints that the law commanding polygamy was henceforth suspended.

At the great semiannual conference which was held a few days later this was submitted to the people, numbering many thousands, and representing every community of the people of Utah, and was by them in the most solemn manner accepted as the future rule of their lives.

They have since been faithful of the covenant made that day.

At the late October conference, after a year had passed by, the matter

was once more submitted to the thousands of people gathered together, and they again, in the most potential manner, ratified the solemn covenant.

This being the true situation, and believing that the object of the Government was simply the vindication of its own authority and to compel obedience to its laws, and that it takes no pleasure in persecution, we respectfully pray that full amnesty may be extended to all who are under disabilities because of the operation of the so-called "Edmunds and Edmunds-Tucker laws." Our people are scattered, homes are made desolate, many are still imprisoned, others are banished or in hiding. Our hearts bleed for these. In the past they followed our counsels, and while they are thus afflicted our souls are in sackcloth and ashes.

We believe there are nowhere in the Union a more loyal people than the Latter-Day Saints. They know no other country except this. They expect to live and die on this soil.

When the men of the South who were in rebellion against the Government, in 1865 threw down their arms and asked for recognition along the old lines of citizenship the Government hastened to grant their prayer.

To be at peace with the Government and in harmony with their fellow-citizens who are not of their faith, and to share in the confidence of the Government and people our people have voluntarily put aside something which all their lives they have believed to be a sacred principle.

Have they not the right to ask for such clemency as comes when the claims of both law and justice have been fully liquidated?

As shepherds of a patient and suffering people we ask amnesty for them and pledge our faith and honor for their future.

And your petitioners will ever pray.

WILFORD WOODRUFF.

GEORGE Q. CANNON.

JOSEPH F. SMITH.

LORENZO SNOW.

FRANKLIN D. RICHARDS.

MOSES THATCHER.

FRANCIS M. LYMAN.

H. J. GRANT.

JOHN HENRY SMITH.

JOHN W. TAYLOR.

M. W. MERRILL.

ANTHON H. LUND.

ABRAHAM H. CANNON.

Mr. DUBOIS. I will read the proclamation of President Harrison granting amnesty:

WASHINGTON, D. C., January 4, 1893.

Whereas Congress by a statute approved March 22, 1882, and by statutes in furtherance and amendment thereof, defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the exclusive jurisdiction of the United States, and prescribed a penalty for such crimes; and

Whereas, on or about the 6th day of October, 1890, the Church of the Latter-Day Saints, commonly known as the "Mormon Church," through its president, issued a manifesto proclaiming the purpose of said church no longer to sanction the practice of polygamous marriages, and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject-matter; and

Whereas it is represented that since the date of said declaration the members and adherents of said church have generally obeyed said laws and have abstained from plural marriages and polygamous cohabitation; and

Whereas by petition dated December 19, 1891, the officials of said church, pledging the membership thereof to a faithful obedience to the laws against plural marriage and unlawful cohabitation, have applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormons residing in the Territories have also strongly urged; and

Whereas the Utah Commission, in their report bearing date September 15, 1892, recommend that said petition be granted and said amnesty proclaimed under proper conditions as to the future observance of the law, with a view to the encouragement of those now disposed to become law-abiding citizens; and

Whereas during the past two years such amnesty has been granted individual applicants in a very large number of cases, conditioned upon the faithful observance of the laws of the United States against unlawful cohabitation, and there are now pending many more such applications:

Now, therefore, I, Benjamin Harrison, President of the United States, by virtue of the powers in me vested, do hereby declare and grant a full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation under the color of polygamous or plural marriage who have, since November 1, 1890, abstained from such unlawful cohabitation; but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

BENJAMIN HARRISON.

By the President:

JOHN W. FOSTER, Secretary of State.

Mr. President, I call attention to these messages of the Presidents for two purposes: One, to indicate the views of our former Executives; the other, to mark the contrast between them and the present occupant of the White House. Mormonism is more insidious, more dangerous, and a greater menace to our Government and civilization to-day than it was at any particular period when these messages were addressed to Congress. Yet President Roosevelt does not deem the subject worthy of mention in a message filled with suggestions. A majority of a great committee of the Senate, after patient and exhaustive research, have reported that REED SMOOT is not entitled to his seat as a Senator. It was not a partisan report. It should not be a partisan subject. No President heretofore has made it a matter of partisan politics. President Roosevelt has.

Mr. President, I can not help but think that my position would be similar to that of a Senator from the South if he were asked to make a plea against negro domination in the South to an audience having the power to grant him relief, but which was ignorant of the subject in its detail. I imagine if I were a Senator from the State of Mississippi and were called upon to plead

for the American white citizenship of the South to a body powerful enough to grant relief, I would confine myself to the State of Mississippi, because negro domination in Mississippi is the same as negro domination in North Carolina or elsewhere.

I should like to make an impression on the Senate and the country, because I stand as the last representative of the American citizenship of the Rocky Mountain country opposed to the domination of the Mormon hierarchy in our politics; and I think perhaps it would be as well for me to do as I imagine I would do if I were from the South. I have lived among these people for a quarter of a century, for more than twenty-five years. I went there from Illinois, after having been graduated from an eastern college. I knew nothing of the Mormons. My lot fell there. My life has been spent there. Mormons everywhere are the same, and perhaps I had better tell you of conditions as they have been and now are in Idaho rather than to deliver a thesis on the Mormon question.

When, in 1880, I went to Blackfoot, where I now live, the polygamists were on all sides. They held the high church positions, the high official positions. No one could be preferred, either ecclesiastically or politically, unless he were a polygamist. There were no laws on the statute books then by which they could be punished, and I am sorry to say that in my State—Idaho—there are now no laws on our statute books by which they can be punished there. That has been my contention in my State—that we pass laws; but we can not; we are powerless.

That entire western country was divided into Territories in those days—Montana, Utah, Idaho, Wyoming, Washington, the Dakotas. We had no Senators or Representatives in Congress then. If we had none now we would put an end to this question, as we did then, because then so flagrant had become the practices of this organization that the prayers and entreaties which went up from that western country finally reached your ears here in the East, penetrated your minds, and in March, 1882, Congress passed the Edmunds Act, which provided for the punishment of those living in unlawful cohabitation.

I had much to do with the enforcement of that act. Under it hundreds and thousands of Mormons were sent to the penitentiary for unlawful cohabitation, hundreds of them in southeastern Idaho. In no case did a judge ever sentence a convicted Mormon until he asked him the question, "Will you, in the future, agree to obey the laws of your country?" If the convicted one said, "I will," the judge allowed him to go free on his own parole. But in no instance did one of these convicted Mormons agree that in the future he would obey the laws of his country. The Mormons are very technical, and perhaps their defenders will be as technical; so I will qualify that statement by saying Bishop Sharp, in Utah, did agree to obey the laws of the country, and he was removed from office and pursued by the church in consequence thereof, so that no other Mormon attempted it.

The political domination of the Mormon leaders over their followers was as absolute then as it is now. There was a little difference in methods. They were more open and brutal then. Now they are more covert. Now they employ men by making them governors and Senators and Representatives to say there is no such thing. Then they made no pretense of concealment.

Conditions had become such in Idaho that there was organized an anti-Mormon party in the southeastern belt of Idaho which embraced every non-Mormon. In a fierce campaign, because in that great county the Mormons and Gentiles were about equally divided, the anti-Mormons won. They sent six members to the Territorial legislature of Idaho out of thirty-six. The sentiment of the Territory had been aroused. The good people from the other sections stood with the anti-Mormons of the southeast, and they passed through the Idaho legislature a test oath, so-called, under the provisions of which no Mormon voted or held office in Idaho for ten years.

Neither the Edmunds Act nor our action in Idaho seemed to make any impression on the Mormon people. They were just the same. They were just as defiant. So in 1887 Congress passed the Edmunds-Tucker Act, which provided additional penalties against these people and, amongst other things, took away from them their vast church belongings. Think of it, my brother Senators. From the beginning to this day and now and forever wherever there are Mormons living with Gentiles there is this perpetual conflict; and in the past Congress took away from it its church belongings, its church property. Would the American citizenship there during all these years do all those things to persecute any religious sect on account of its religion? Would your fellow American citizens there be making this fight now on account of anybody's religion? Does it not

occur to the Mormons themselves, or to you, perhaps, that there is something inherently wrong in their organization or else this conflict would not be perpetual?

Congress took away their property and put it into the hands of the United States marshal as a receiver. This did not seem to affect the Mormons. Congress contemplated other legislation. So that finally here they were, going to the penitentiary by the thousands; their church property had been taken away from them; they were disfranchised in one of the Territories; bills were pending in Congress, the Struble bill amongst others, to disfranchise them everywhere. They were sorely beset. Their leaders were in hiding or in the penitentiary. Their followers had left their families and fled into the mountain fastnesses to evade the officers of the law. It was a trying time. And in addition to that there was then what I am sorry to say I do not observe now—a movement among the younger members of the church against the leaders.

The younger members then said to the leaders, "You must give up this unequal contest. You can not carry on this struggle against the great power of the United States. You must live as other citizens live. You must obey the laws of the land. You must yield or we will be destroyed." Pressed on all sides, by the Government from without, by their younger men from within, President Woodruff, on the 25th day of September, 1890, issued a manifesto to the world that from that time on there would be no more polygamous living, there would be no more dictation by this organization in political affairs.

Unless one were in that fight in southeastern Idaho and in Utah in those days, he can not begin to comprehend or realize the sigh of relief which went up from our friends when that manifesto was issued. We had stood for ten years solidly arrayed one against the other—the Mormons there, the Gentiles here. We scarcely spoke to one another. We had no business or social relations. Life was hardly worth the living, so intense was the conflict. They were contending for what they thought to be a religious principle; we were contending for the sanctity and purity of the American home; and to-day in Utah and Idaho, in the southeastern part, the Gentiles are once more united, making a fight for the sanctity and the purity of the home, and once more they will win the fight.

We took the Mormons by the hand and said to them, "Let us forget past animosities; let us bury differences, and together we will live as American citizens and here build up a young Commonwealth to be the pride of our sister States." Every party hastened to remove the restrictions against the Mormons. I myself was the first. I think I can say—and I think my colleague will not charge me with egotism when I say—that at that time I was the undisputed leader of the Republican party of my State. I was its representative in this Chamber. I sent a letter to the chairman of our State committee on this subject, dated July 24, 1892, which I wish to read. I had just been elected to a six-year term in the Senate:

UNITED STATES SENATE,
Washington, D. C., July 24, 1892.

HON. EDGAR WILSON,
Chairman Republican State Central Committee,
Boise City, Idaho.

SIR: Your telegram inviting me to meet the Republican editors of the State on August 1 to consult with them regarding plans and measures and policies which will best tend to maintain the supremacy of Republican principles is at hand.

There is a local question still with us and with which our party has contended unitedly and aggressively for many years. I refer to the Mormons. I would like to be with you all to exchange views fairly and freely in regard to it. There is a law on our statute books which disfranchises them. So long as it remains there it is the duty of every good citizen to see that it is obeyed. The Mormons themselves will be quick to recognize the absolute necessity for this if, as they claim, they are now law-abiding citizens in every sense of the word.

Bad laws should be repealed. Laws which have been enacted to cure certain evils and which are harsh in their provisions, and in their workings make hardships for individuals, should likewise be promptly repealed when they have served their purpose and have cured the evils which they are enacted to correct. The Republican party has always been the party of liberty and progress, and it is its boast that it guarantees a free ballot and a fair count to every citizen, however humble. The course of our party on the Mormon question in Idaho in the past is one of which we may all feel justly proud. We made it a question of party fealty that its members should demand that the Mormons should give up polygamy and that the leaders of the Mormon Church should not exercise political control over their followers. Our party demanded that there should be no union of church and state, and that the individual members of the Mormon Church should be allowed to exercise, untrammelled, perfect freedom of action in all political affairs. The people of the State sustained our party in this position. The Mormons have acknowledged that we were right by openly and repeatedly proclaiming that they have abandoned polygamy and that their leaders no longer attempt nor will they attempt to use their positions to influence the judgment of their followers in political matters. If this is so, if polygamy has been given up for all time, if members of the Mormon Church are taking sides with the different parties according to their individual judgment and as their conscience dictates, the Republican party should be the first to extend to them the right hand of fellowship and to use its best endeavors to make them feel welcome as full citizens in every sense of the word. Our party, as a party, can not afford and

will not prosecute any class of men for past mistakes nor through prejudice.

Please extend to each one present individually my best wishes, and accept my sincere regrets that I can not be with you.

Yours, very truly,

FRED T. DUBOIS.

The church not only issued the manifesto, but a plea for amnesty was sent to President Harrison, signed by the authorities of the church, in which plea they set forth that from that time on there would be no more polygamous living nor would they dictate in political affairs, and asking pardon for past offenses. The authorities of the Mormon Church are twenty-six in number—the president and his two counselors, the twelve apostles, a patriarch, three high bishops, and seven presidents of the seventies, making twenty-six. But as a matter of fact, as was shown in the testimony, the authority is exercised by and resides in the first presidency and the twelve apostles. Every one of them signed this plea for amnesty, saying, I think, two, who were in Europe. They signed their names. These authorities have full control over their followers in all things. They speak for them, and when the president of the church receives a revelation from God it is binding on the church.

This manifesto of President Woodruff came to him as a revelation from God. That sounds queer in the United States Senate, but there is not a Mormon anywhere who does not believe that the president of his church receives communications directly from God Almighty—not one. In addition to that, when the president of this church receives a revelation from God and submits to the people of the church and they accept it, it is binding on them as a command from God. This manifesto received by the president from God Almighty was submitted to the Mormon people in conference shortly after its reception. There gather in the great temple in Salt Lake City twice in every year ten to fifteen thousand of the leaders of this church in their great conferences. At their first conference shortly after the manifesto was received it was submitted to the people, and these ten or fifteen thousand, speaking for all the people, with uplifted hands ratified and accepted the manifesto. And again, six months afterwards, in another conference the Mormon people accepted this manifesto which came to their president as a revelation from God. That is the record.

As I say, no one can understand the joy with which we accepted the changed conditions. The Republican party and the Democratic party in their first State conventions after the manifesto put planks in their platforms favoring the repeal of the statutes making effective our test oath, and in the legislature which followed, the legislature of 1893-94, the statutory provisions making effective our test oath were repealed, I think, without a dissenting voice. Gradually, too, since then all other statutes in Idaho reflecting on these people have been repealed. Gradually all your Congressional action has been repealed. The Edmunds-Tucker Act and the Edmunds Act were wiped out by statehood. You have restored to them their church property, and in 1896 we gave statehood to Utah, and it stood there as a sovereign State, with no law against it except those of its own manufacture and to be enforced by itself.

Things went along quietly after the manifesto and until statehood was secured for Utah. It was not long after that, however, before the signs became ominous, and I will tell you a few things which happened which have caused the renewal of this contest. It was none of our seeking; it was forced upon us by the church itself.

In the election of 1902 there appeared in southeastern Idaho a polygamous apostle, John Henry Smith, from Utah; a polygamous apostle, Mathias F. Cowley, of Utah, and a polygamous apostle, Francis Lyman, of Utah, all Republicans, who went among the Mormons and told them how they should vote. We all understood what it meant. That portion of Idaho was then Democratic. In the early days, when the Republican party was passing the Edmunds Act, there was not a Republican Mormon in Idaho; every Mormon in Idaho was a Democrat. There is not a Democratic Mormon in Idaho now.

I went down to one of the Mormon counties, Oneida, a Democratic county then, as they were divided. There was David L. Evans running for the State senate. His brother Lorenzo was chairman of the Democratic county committee. Both were Mormons. I met them. I said, "We are beaten; the church once more is taking possession of our politics." They said, "Yes, it is;" and David L. Evans, one of the brainiest men of the organization, wanted to withdraw the county ticket; but finally he concluded to let it go through. Mathias F. Cowley, the polygamist apostle of the Mormon Church from Utah, was going into this county of Oneida, distributing the Republican ticket to the church people, telling them it was the will of the Lord, and that they must obey Him politically as they did in spiritual affairs. After that, of course, they were successful.

In the legislature following the election in Idaho of 1902-3 this same polygamous apostle, John Henry Smith, of Utah, appeared at Boise City to pass a resolution through the Idaho legislature for a new constitutional convention to take the test oath out of the Idaho constitution. He testified about it before this committee, and so did Gentiles. He went to the leading Republicans there. He went to Governor Morrison, the Republican governor. John Henry Smith himself testifies that Morrison tried to dissuade him. I do not know that it had any bearing on it or not. Governor Morrison was a worthy gentleman, apparently a good governor. We generally give our governors two terms. He was not renominated. The solid Mormon vote was against him for renomination. Whether it was on account of the advice he gave John Henry Smith or not, I will not say. The editor of the Boise Statesman testified before the Committee on Privileges and Elections that John Henry Smith came to him and said: "I want a constitutional convention to take the test oath out of your constitution." He asked, "Why do you want to take it out?" He said, "Because it is obnoxious to our people." He replied, "You can not take it out. The people of Idaho will not submit to it. You will destroy the Republican party if you attempt it."

All the Republican leaders apparently gave him the same advice, and they thought they had dissuaded him, because he left the city. But he came back in about ten days and he slipped so quietly a resolution through the legislature calling for a constitutional convention, the avowed object of which was to take the test oath out, that no one knew it. It was not published in any paper. No one knew that we were to be confronted with such a question as that for six or eight months after its passage, and when the attention of the people of the State was called to the fact there was a protest from one end to the other, so much so that the attorney-general of the State, in answer to a communication, delivered an opinion, which was published, that the resolution had been improperly passed and, therefore, could not be submitted to the people. The only thing that restrained them was the knowledge on their part that the people of Idaho were not yet sufficiently educated to stand for that; the Mormons must be a little more patient before they can lead the people of Idaho up to that step, because unless that provision was in our constitution of Idaho to-day we would be as helpless as they are in Utah.

I know the attorney-general would not have rendered that opinion except for fear of the consequences, because the attorney-general then was a Mormon. The attorney-general then was a polygamist, and I stated time and time again in Idaho without contradiction that the attorney-general of Idaho, three years ago occupying the highest judicial office in that State, took a polygamous wife while attorney-general, and we can not pass laws in Idaho to punish him.

To show the utter subserviency to the Mormon power and the care which they exercise for their material interests, the same legislature in Idaho of 1902 and 1903 passed a sugar-bounty bill, which provided for the payment of a cent a pound on manufactured sugar for the first year and half a cent a pound for the second year and a flat bonus of \$20,000 for the sugar factories. It did not provide a bounty for the grower of the beet, the farmer. It gave it to the manufacturer, to the manufactured product, to the factory. There are three sugar-beet factories in full operation in Idaho now, one in my town, Blackfoot, with a capacity of 500 tons a day; one in my county, at Idaho Falls, with a like capacity, and another one in the adjacent county of Fremont, at Sugar City, with a capacity of 1,000 tons a day.

The president of the Mormon Church and the polygamous apostles are the directors of every one of these factories. So this legislature voted directly to the Mormon Church some three or four hundred thousand dollars as a bounty. They have put the Gentiles of that State to paying tithings the same as the Mormons.

The auditor of the State, one of the most capable auditors we have had, serving his first term, refused to pay the bounty when they presented it. The Mormons refused very promptly to renominate him as State auditor. The Democratic party of the State, however, called attention to these facts which I have narrated, and up to date the Republican party has not yet paid that bounty. But they passed the law, and it is there to-day. My judgment is that it is unconstitutional; but whether it is or not, the law was passed.

These were large incidents in Idaho. There were many smaller ones. At about the same time the apostle from Utah was elected a Senator of the United States from Utah. The right to his seat was questioned. An investigation was had. I happened to be a member of the Committee on Privileges and Elections before I knew there was such a man as REED SMOOT.

I was on that committee when his case came before it. I heard all of that appalling testimony which has brought the blush of shame to the cheek of every right-thinking and pure-minded person in the world. I heard it all.

There come times to you, to every one of us, in our lives when we pause for most serious meditation. We are confronted with our conscience. There is an easy way for us to go, but there is a conscience which says you must go the other. It comes to all of us in our lives. It came to me. When I heard that testimony and when these occurrences took place in Idaho I thought of the bitter fight of ten years of my early manhood. When it was finished I thought no power on earth could induce me to enter upon another such. I wanted to flee from it all.

On the other hand, there were the people of Idaho, who had honored me far beyond any deserts of mine for twenty years. For twenty years, no matter to what party I had belonged, they had made me their leader. They were there, those good men and women, to follow again in a fight for American citizenship. I had to quit or I had to fight. It was none of my seeking.

I heard that testimony. You are all familiar with it. I shall not go into it in great detail. The president of the church, the president of the quorum of twelve apostles, who will become president of the church if he outlives the president, and the first five apostles in line of succession to the presidency all testified that they are now living in the polygamous relation, and everyone of them had signed his name to the solemn covenant made with the President of the United States to the people of the United States, that from that time on they would cease these practices.

Some men undertake to excuse them because they are old cases of polygamy, entered into years ago. The president of the church testified, the head of the quorum of apostles testified that their living in the polygamous relation now was not contrary to the laws of God and man. I ask these apologists for these old polygamists, "Where is your sympathy for the children? They are brought into this world to carry through life the awful brand that they come here contrary to the laws of God and man."

It was shown in this testimony that several of the apostles have gone into new polygamy since the manifesto. It was proved that John W. Taylor married two sisters, he being an apostle of the church, at the same ceremony, in 1897, he having two wives at the time.

I might say in passing that it is very common for polygamous Mormons to marry sisters. They do it almost invariably if the opportunity affords; and there is scarcely a leader among the Mormons in Utah to-day who is not married to two sisters. Joseph F. Smith himself is. This John W. Taylor, who married two sisters into polygamy in 1897, was one of the authorities who signed his name to the amnesty plea and who was granted pardon by the President of the United States. Do you attribute to the apostle Senator from Utah so little intelligence as to think that he did not know of these occurrences, sitting as a brother apostle with Taylor?

Abraham H. Cannon, another apostle who signed this plea for amnesty, married Lillian Hamlin as his wife in 1896, and the ceremony was performed by Joseph F. Smith, the president of the Mormon Church.

I do not know how much testimony you expected the committee to wring from the lips of reluctant Mormon witnesses. The chairman of the committee, the Senator from Michigan, referred to the cases of Thatcher and Roberts from a political standpoint. They were candidates, respectively, for Congress and the United States Senate on the Democratic ticket, Thatcher having been nominated in the State convention. In the middle of the campaign the church issued a ruling that no officer of the church, from a bishop up, inclusive, could be a candidate for office without getting the consent of the church. Thatcher and Roberts were the most conspicuous Mormons of them all, the two most eloquent men of the church, and I think Thatcher was the most beloved man in his church, the most beloved of any who has appeared among them for twenty years, and the authorities evidently intended to make a lasting example of these two shining lights. They had a reconvened Democratic State convention in Utah, which undertook to denounce this action of the church. Thatcher published letter after letter and made speech after speech, claiming that as an American citizen he had a right to aspire to office, notwithstanding the orders of his church, and Roberts did the same thing.

They carried the controversy into the election. Their addresses appealed to the highest type of American citizenship and would have been a credit to American statesmanship anywhere. Both were beaten at the polls, the Republicans winning the election. Both were candidates two years after for

the same offices, but in the meantime Roberts had recanted, had written an open letter saying that the church had a right to dominate him and all other followers in politics. He then asked the consent of the church to become a candidate for Congress. Consent was given by the church. Thatcher continued his opposition. The Democrats were successful, and Roberts was elected to Congress. The legislature was Democratic, and the Mormon leaders then took away from Thatcher his Democratic following, and finally had one Republican Mormon change his vote in order to elect some one besides Thatcher.

REED SMOOT in the committee's investigation was asked if it was necessary for him to get the consent of the president of the church to become a candidate for the United States Senate, and he said yes. Joseph F. Smith was asked if it was necessary for Senator SMOOT to get his consent, and he said it was. Some Senator, I think it was the Senator from North Carolina [Mr. OVERMAN], asked, and the same question may occur to you perhaps, what would become of one if he would insist on running notwithstanding he did not get the consent of the church. That question was asked, I think, of Roberts, but, at any rate, whoever answered the question, whatever Mormon it was, on the witness stand, he replied that he would be out of harmony with the quorum.

Now, it does not seem probably very dreadful to you, Senators, to be out of harmony with your quorum, but it is of considerable moment to a Mormon. Mr. Thatcher was out of harmony with his quorum, and after they had beaten him out of the Senatorship they took away his apostleship. They dropped him. They took away every ecclesiastical office which he had, until now, I think, he is the only Mormon living who has not any office. They stripped him of his temporal possessions. They have reduced him to nothing. They made him a pitiable object. They destroyed him financially, ecclesiastically, physically, and finally made him apologize abjectly in a written open letter to the world in which he said "the church has a perfect right to command me in all things." That is what it means to be out of harmony with your quorum.

So far as the Gentiles of Utah and Idaho are concerned, it is about equally as bad with them. We had a Democratic platform in Idaho in 1904, which reads as follows—this is the 1904 platform:

We demand the extermination of polygamy and unlawful cohabitation within the State of Idaho and the complete separation of church and state in political affairs.

We had hard work to pass that plank. There were many Mormons in the convention. But it was finally adopted, and it cost the Democratic party every Mormon vote in Idaho. That was the sum total of the platform. That was all there was to it. That was in the 1904 campaign. We went before the people demanding the power to enact laws to punish these people and to separate the church from the state in politics. Finally, at the end of the campaign, the Republican leaders from the stump pledged the people that if they were given the power again they would enact adequate laws. That pledge was made by Governor Gooding and Judge Richards and two or three other leading Republicans plainly and everywhere. The people evidently took them at their word, because Idaho is strongly Republican, and they preferred to remain with their party. So they voted the Republicans in almost overwhelmingly; and the first thing that the Republicans did when they met in legislature was to elect a Mormon bishop speaker.

There was a judge, J. H. Richards, one of the leading attorneys of the State, who had canvassed the entire State pledging the Republicans to the enactment of sufficient legislation. He is a man of high character and standing in the party. While he was making the campaign through the State he was elected to the legislature from Boise City, Ada County. When the legislature assembled he introduced bills against unlawful cohabitation and for a change of venue—what we had then been demanding. They were carefully drawn, carefully considered bills. He introduced them. The Mormons and the Republican authorities throttled them and passed what they called an "administration bill"—that is, a bill against polygamy—and, as I have demonstrated here to-day, you might as well pass a bill to divide the moon into four equal parts, so far as its effectiveness is concerned, as to pass a law against polygamy. It is a dead letter. They stifled the bill against unlawful cohabitation, because under that we could punish these practices, provided we had a change of venue.

Polygamous children are being born constantly in my State. We have the names, we have the dates, but we can not prosecute the polygamous parents. The Mormons absolutely control in southeastern Idaho as they do in Utah, and even more so. If the officers are not Mormons, they are those who were elected by the Mormons and are dependent upon them, and in these

Mormon communities in southeastern Idaho you can not any more than you can in Utah proceed against these offenders; and not so well in Idaho, because we have not the laws. In numerous instances I see their political power here as well as in Idaho. They have become an object of solicitude now. They are a political factor because they control Senators and electoral votes and Members of Congress. They are to be reckoned with, not as a criminal organization, but as a political factor.

I will refer to an old soldier. I will not call attention to a number of things that I could, but will confine myself mostly to the political aspect of it. There was an old soldier, a major in the Union Army, who was holding the postmastership in the town of Montpelier, in Bear Lake County. It is a Mormon county, strongly so, but Montpelier itself is a divided town. From what I gather and from my knowledge I should think that considerably more than one-half of the business of the post-office at Montpelier is done by Gentiles. This Major Underwood was a Gentile. His place was filled by the appointment of a Mormon bishop, and the Gentiles of Montpelier protested to me, and I went to the Departments about it. The Gentiles thought that they ought to have that office. I called the attention of the President and the Postmaster-General to the facts in the case, but without avail. I can not better tell the story than by reading my letters to both the President and the Postmaster-General. The letter to the President is as follows:

WASHINGTON, D. C., April 22, 1906.

To the PRESIDENT:

I hand you herewith some papers in regard to the appointment of the Mormon postmaster at Montpelier, Idaho. I have no recommendation to make as to the appointee. There are a number of qualified Gentiles in Montpelier, any one of whom would be glad to be postmaster.

I am sure that it would be much more in the line of good government if Congressman FRENCH would select a postmaster from among the Gentiles. I think a mistake was made in displacing the present postmaster.

Unless a Gentile is appointed postmaster at Montpelier the very large Gentile population of this county will not have a representative in any office, county or Federal. It does seem to me that no church, or alleged church, is so superior in its membership that every office in the county should be in the possession and under the control of this organization. I have an agreement with my colleague, Senator HEBURN, that the Senate will pass upon the confirmation of Mr. Winters, the Mormon bishop, Thursday, the 28th. I will acquiesce in your decision. If you think the Gentiles, under the circumstances, are entitled to this position, and will ask Mr. FRENCH to recommend a Gentile and will get him to consent to the withdrawal of Mr. Winters for that purpose, you will gratify those in Montpelier who are not Mormons, as well as myself. If you think, under the circumstances, that Mr. Winters should be confirmed and will so intimate to me, I will raise no objection. I ask that you kindly give me your answer before Thursday of this week.

Respectfully,

FRED T. DUBOIS.

I received no answer to that communication. I wrote the following letter to Postmaster-General Cortelyou:

WASHINGTON, D. C., April 30, 1906.

HON. GEORGE B. CORTELYOU,

Postmaster-General, Washington, D. C.

MY DEAR MR. CORTELYOU: I hand you herewith another petition for the appointment of Marcus F. Whitman as postmaster at Montpelier, Idaho.

I desire to call attention to this fact, that all the county offices in Bear Lake County, where Montpelier is situated, are held by Mormons, and every Federal office, excepting the post-office at Montpelier, is held by Mormons.

Montpelier is a Gentile town, a considerable majority of the people being Gentiles.

I inclosed with the letters filed with you a little typewritten statement showing the vote of the county for President and governor and lieutenant-governor at the last election, from which it will be seen that the Republican vote was between 1,500 and 1,600 and the Democratic vote between 300 and 400.

At the same election there was a Gentile candidate for superintendent of schools and for treasurer on the Republican county ticket, yet both of them were beaten by Mormons who were running for the same offices on the County Democratic ticket.

The situation there means the disfranchisement of every American citizen by this political organization which calls itself a church.

The domination of this so-called "church" in political affairs and the complete union of church and state is perfectly exemplified in this county of Bear Lake, Idaho. Under existing circumstances the American citizens there are helpless so far as county affairs are concerned, but I do think they are entitled to the support of the National Government in the unequal fight in which they are engaged in trying to maintain American citizenship.

Respectfully,

FRED T. DUBOIS.

I received no answer to that communication.

Now, I will read you the Democratic platform adopted prior to the last election; and when I am describing conditions in Idaho, I am describing conditions wherever Mormons are found, and these are so familiar to me that no one can dispute any statement which I make. There was this plank in our platform during the last election, viz:

STATE BOARD OF HEALTH LAW.

We pledge the party to enact a State board of health law for the control of contagious and infectious diseases, and for the collection of vital statistics.

It was rather strange that it was necessary to put a plank of that sort in a political platform. Idaho is the only State in the Union which does not have such a law. It is one of the most favored States. Our climate is such that if vital statistics were published, the State would become famous as a health resort. Yet we can not pass a law to control contagious or infectious diseases or to collect vital statistics, because, of necessity, it carries with it a provision for a registration of births, and the Mormons in the legislature and the Republican leaders will not let us pass such a law. The Mormons say so openly. They do not disguise it. They say, "You can not pass that law, because you could then locate the polygamists, and our people would not submit to it."

A Democratic State senator from south Idaho, in the legislature before the last, spent almost the entire session—and he is a doctor—trying to get such a bill through, but he failed. The medical association of the State has been urging it for years. A Republican doctor and State senator from north Idaho spent the last session in trying to have a similar bill passed, and he failed for the same reason. We adopted our plank of 1904 in our last State platform demanding the extermination of polygamy and unlawful cohabitation within the State of Idaho, as follows:

EXTERMINATION OF POLYGAMY AND UNLAWFUL COHABITATION.

We demand the extermination of polygamy and unlawful cohabitation within the State of Idaho and the complete separation of church and state in political affairs. We pledge the people of Idaho that, in the event of Democratic success at the polls in November, we will make effective by legislative enactment the wise and patriotic declarations in our State constitution, contained in section 3, Article VI, which reads as follows:

"No person is permitted to vote, serve as a juror, or hold any civil office who is under guardianship, idiotic, or insane; or who has, at any place, been convicted of treason, felony, embezzlement of the public funds, bartering or selling, or offering to barter or sell, his vote, or purchasing or offering to purchase the vote of another, or other infamous crime, and who has not been restored to the rights of citizenship, or who, at the time of such election, is confined in prison on conviction of a criminal offense; or who is a bigamist or polygamist, or who is living in what is known as patriarchal, plural, or celestial marriage, or in violation of any law of this State or of the United States forbidding any such crime, or who in any manner teaches, advises, counsels, aids, or encourages any person to enter into bigamy, polygamy, or such patriarchal, plural, or celestial marriage, or to live in violation of any such law, or to commit any such crime; or who is a member of or contributes to the support, aid, or encouragement of any order, organization, association, corporation, or society, which teaches, advises, counsels, encourages, or aids any person to enter into bigamy, polygamy, or such patriarchal or plural marriage, or which teaches or advises that the laws of this State prescribing rules of civil conduct are not the supreme law of the State; nor shall Chinese, or persons of Mongolian descent, not born in the United States, nor Indians not taxed, who have not severed their tribal relations and adopted the habits of civilization, either vote, serve as jurors, or hold any civil office."

That is the test oath. The platform further declared:

We favor further legislation in harmony with the unanimous recommendation of our supreme court to the last session of the legislature, providing for a change of venue on the application of the State upon a proper showing on behalf of the prosecution that justice demands such change.

I will say in passing that the Supreme Court of the United States unanimously affirmed the constitutionality of that act, and complimented the people of Idaho for having passed it. The Congress of the United States, the Senate, after great deliberation, admitted Idaho to statehood with that provision in our constitution, knowing full well what it meant. The next clause of our State constitution, following immediately after that, says:

SECTION IV, ARTICLE VI. The legislature may prescribe qualifications, limitations, and conditions for the right of suffrage additional to those prescribed in this article, but shall never annul any of the provisions in this article contained.

That is the constitution of the State of Idaho.

Immediately after that was passed—and it was passed unanimously—delegates had come there from every portion of the State, and the Democratic party of Idaho was in a more hopeless minority than it is in Vermont. Two years before that its candidates had not received nearly one-half of the votes of the State. The party had driven from their support all the Mormons; yet they were there in their seats in that convention in Coeur d'Alene, in the extreme north of the State. The Democratic party put that plank in their platform which said from this time on no Democratic politician shall trade or barter away the principles and rights of the people of this State for a Mormon vote. They had no hope or expectation of winning. Every Democratic county convention in the Mormon counties repudiated that platform and the Democratic party after it was passed. In Fremont County the Mormons nominated on the Republican ticket six members of the legislature, all of whom were Mormon bishops. The other Mormons nominated what they called a citizens' ticket. They also put up for the legislature six Mormon bishops. The American citizenship party there nominated

a ticket, but it was, of course, hopelessly beaten. In my county of Bingham the Mormons nominated a Democratic ticket, so called, but they repudiated that platform, denounced the Democratic State ticket, and put up candidates for the legislature pledged to vote, at any rate, against the nominees of the Democratic State convention. In my county the Americans nominated a ticket; and I am proud to state that it received a great many more votes than the so-called Democratic ticket.

In Oneida County they nominated four bishops on each ticket—three or four, I have forgotten the exact number—and in Bear Lake County they did the same, repudiating utterly the Democratic party on account of that platform.

I will ask that the address of the chairman of the Democratic committee of the State of Idaho, Mr. Lockhart, be inserted in the RECORD. I will not read it. The address is confined entirely to the Mormon question.

The address referred to is as follows:

CHAIRMAN LOCKHART'S ADDRESS ON THE POLITICAL SITUATION.

To the people of Idaho:

In view of the great consequences which will arise from the campaign of 1906, and which may reflect for good or evil the destinies of the people of Idaho for a long time to come, I have deemed it proper that a statement should be given to the people of this State relative to the course to be pursued by the Democratic State Committee, of which I have the honor to be the chairman.

DEMOCRATIC STATE CONVENTION.

A convention of the Democratic party lately held in Coeur d'Alene City has declared in unmistakable words that polygamy and unlawful cohabitation must cease, and that the interference in the political affairs of this State by the Mormon hierarchy must stop; and it pledged itself, if given the power by the people at the polls, to carry into effect by statutes punishing such offenses, that clause of the State constitution which has heretofore been at once the bulwark of morality and decency in the homes of this State and the weapon of defense against the political domination of an unscrupulous and selfish alien oligarchy which seeks to confuse the religious sentiments of its people by directing them in their political actions.

NO PARTISANSHIP DICTATED COURSE.

No partisanship has dictated the course of the Democratic party in presenting this issue, for at all times, disregarding the possibilities of deriving advantage by truckling to the Mormon hierarchy, the Democratic party has sought to occupy the high ground of citizenship which looks solely to the welfare of the State and the preservation of those homes which are at once the glory and safeguard of a republic.

POLYGAMY IN IDAHO.

We affirm unhesitatingly that polygamy is not only practiced in this State, but is increasing to an alarming extent, and if the people of Idaho will intrust the affairs of government of the State of Idaho to the nominees of the Coeur d'Alene convention and the legislators from the various counties who indorse the Coeur d'Alene platform, we will pass such laws at the next session of the Idaho legislature as will enable us to prove this assertion; without laws we are powerless to act. We affirm that children, the future citizens of this State, are being born branded with illegitimacy and deprived of their legal birthright, and reared in an atmosphere which must undermine their moral natures. To absolutely stamp out this crime, prohibited by the moral sense of mankind, and to rescue these little children, so that each may stand equal in the eyes of the law, unshamed of its parentage, we appeal to the motherhood of this State to stretch out protecting arms over the children reared in this vicious practice of unlawful cohabitation.

WOMEN'S PRIVILEGE AND DUTY.

The women of Idaho have been given at once a great privilege and a great duty, and we urge them so to act in this campaign that the claims made in their behalf shall be vindicated, viz, whenever a question of morality should be presented to the people, the votes of the women would be cast fearlessly for the right. Can you, women of Idaho, looking into the clear, innocent eyes of your children, fail to help us free the polygamous children of the curse of bastardy? Was it not taught on the shores of Galilee that, "It were better that a millstone were hanged about his neck and that he be cast into the sea, rather than that he should offend one of these little ones." Is that not living truth to-day in Idaho? Is not the question whether or not you will continue to permit these little ones to be offended put straight to the hearts of the women of Idaho to-day in this campaign; or whether, joining with us, you will put down forever the practice of polygamy in this State? There have appeared apologists for the old polygamists, but who, if not women of this State, shall be heard in defense of their young children?

FRENCH'S TESTIMONY.

The State of Idaho stands pilloried before the United States, placed there by the sworn testimony of Representative French before the REED SMOOT investigating committee of the United States Senate, where, sitting between two polygamous apostles of the Mormon Church, he unblushingly testified that the people of Idaho condoned the crime of polygamy and unlawful cohabitation in the cases of old polygamists. Do you, women of Idaho, condone the birth of children of old polygamists, tainted from their infancy with this system of crime? (Last July a forty-third child was born to the third polygamous wife of Joseph F. Smith, president of the Mormon Church.) Are we to allow this statement to stand regarding Idaho, or will the earnest men and women of this State repudiate it?

CHURCH INTERFERENCE.

No less momentous in its effects upon the future of Idaho is the interference in political affairs of the Mormon hierarchy. As is well known, the Mormon voters hold the balance of power between the two great parties—the Republican and Democratic—and these Mormon voters are absolutely controlled by the hierarchy. It is possible for the authorities of the Mormon Church, sitting in Salt Lake City, to say to either party in Idaho: "If you will agree to our demands, we

will place you in power." It can say to any individual in either party: "If you agree to support measures favorable to us, we will make you Senator, governor, or put you in whatever office you may aspire to." Is not this great power inimical to the best interests of the State? Will it not build up in our politics the system of "bossism," to trample upon the aspirations of our people? Was not this great power of the Mormon hierarchy lately exerted at Pocatello, when in a convention in which three polygamists sat two men were permitted to prepare a "slate" and parcel out the offices of this State without regard to the choice of the people, but always with the approval of the Mormon leaders? The motto of that convention seems to have been: "If we can please the hierarchy, the people can be disregarded."

APOSTLES COME TO IDAHO.

Have we not seen in Boise the polygamous apostle, John Henry Smith, of the Mormon Church, endeavoring to coerce a legislature and to change the clear provisions of the constitution of Idaho against polygamy, which he said was so objectionable to his people, and has not this been testified to by the leading Republicans of Idaho?

Have we not seen the polygamous apostle Matthias Cowley masquerading as a book agent and visiting homes in Oneida County with the statement that inasmuch as he was the spiritual adviser of the people they must listen to him in political affairs? Have not the people of this State seen Apostle Penrose, likewise a polygamist, leaving his office in Salt Lake City and coming at the request of political leaders in Fremont County, Idaho, and changing its political complexion in a night? Is there, in this demand that the Mormon hierarchy should refrain from interfering in the political affairs in Idaho, any partisan politics? If so, then the evidence of leading men both in the Democratic and Republican parties must be disregarded.

LAST LEGISLATURE.

Who can view the last session of the Idaho legislature without the blush of shame mantling his cheek? Did not Representative Ainey, a Republican, of Canyon County, stand up in the house of representatives and declare that he had been approached by members of the ecclesiastical organization and told that if he voted for certain measures his usefulness as a legislator was ended? Have the men of Idaho become so docile in their subjection to Joseph F. Smith, of Salt Lake, that such a statement can be made by one of their representatives and they not resent it? Was it partisan politics when, acting under their constitutional duty, the judges of the supreme court of this State wisely suggested to the legislature of this State that a change of venue bill be passed in the interest of justice? And yet was this Democratic politics when this measure advocated by the supreme court (composed of two Republicans and one Democrat) and introduced by so prominent a Republican as Judge Richards, of Ada County, in the house, the Mormon speaker left the chair and, descending to the floor of the house, characterized the bill as the weapon of character assassins and with passion declared it an insult aimed at the Mormon people. Why? When this change of venue bill was being discussed in the senate Senator McBeth, in advocating its enactment, stated that if this bill should be passed it would be the death blow to polygamy, and on this statement, notwithstanding the recommendation of the supreme court of the State and in order to continue this abhorrent practice, the influence of the Mormon hierarchy in the senate forthwith killed it.

POWER OF CHURCH.

Are the citizens of Idaho, who are trying to lift Idaho to the high place occupied by her sister States in civic authority and public morality, to be called partisan when they insist that laws that have proven efficacious in other States in preventing disease and in fostering public health be adopted in this State? If in agitating against the control of the affairs of Idaho by the Mormon hierarchy we be called partisan, we point to the experience of Doctor France, Republican representative from Shoshone County in the last legislature, as an example of the power of the church to oppose and defeat the best interests of this people. Doctor France, at the request of the State medical board, introduced a board of health bill, which in effect provided the machinery for stamping out epidemics and contagious diseases and provided for the collection of the vital statistics of the State. Idaho is the only State of the American Union which has not such a law, and to the credit of the medical profession of the State, they endeavored to place Idaho in line with the best medical and scientific information by collating and copying the best part of each law from the different States on this subject. Doctor France introduced this bill, and was thereupon told by the representatives of this Salt Lake hierarchy that if he eliminated the provision regarding the registration of births the bill could be passed, otherwise it could not. Upon his refusal to truckle to this plainly immoral demand the bill met the same fate as its predecessors by being defeated at the hands of the Mormon influence. Thus to hide the evidence that they still preach and practice polygamy the Salt Lake hierarchy have exposed the people of Idaho to contagious disease and possibly death by keeping the State from having the necessary machinery to effectually quarantine against disease.

THE GREAT ISSUE.

There is but one issue to be presented to the people of the State in view of these incontrovertible facts above stated, viz, whether or not the people of Idaho shall enjoy political independence and whether or not they shall cleanse this State of the crimes now being practiced within its borders. I shall not permit the personalities of the different candidates to enter into the discussion, but shall insist at all times that the question of the sanctity of the home and political liberty is greater than the aspirations of any candidate: that the great question to be answered and settled at the polls in November is whether vice shall be effectively suppressed and individual political liberty be preserved to each citizen of Idaho. We must make sure that the State lives before we discuss the question of politics.

APPEAL TO PATRIOTIC CITIZENS.

I am not appealing to the partisan sentiments of the Democratic party, but, rather, I am addressing in this campaign all the citizens of Idaho regardless of party: to Democrats and Republicans alike, because their interests are being injured in the most vital places; to the women of Idaho, regardless of party affiliations, because crime is practiced in this State which particularly affects them. We have before us the ever-continuing struggle of a democracy—the preservation of a liberty dearly bought and heroically maintained. It is a fight for first principles and all that is most dear to men.

Before any other question can be answered the people of this State must, by their solemn votes, affirm that liberty is dearer to them than their party affiliations and that the purity of the home must be pre-

served and that the children born in this great Commonwealth shall face the world without a stain upon their birth. For the accomplishment of these great ends I appeal to the whole people of Idaho to unite with the Democratic party so that the pledges of its platform may be enacted into the laws of the land.

H. W. LOCKHART, *Chairman.*

BOISE, IDAHO, August 30, 1906.

Mr. DUBOIS. I will read the letter of the chairman to those whom he invited to speak for the Democratic party during the campaign. It is as follows:

CHAIRMAN LOCKHART'S LETTER TO SPEAKERS.

MY DEAR SIR: The campaign in this State is going to be a very interesting one. The greatest question to be submitted to the voters of Idaho is whether or not the Mormon hierarchy is going to dominate in the political affairs or whether the people of this State are going to settle the question this time by making it plain that the good people of Idaho will never submit to church dictation of politics and the practices of those vices which are against the moral sentiment and the law of the land.

We are very anxious to enlist in this campaign the services of those who believe in advocating strongly a straightforward fight along the lines of noninterference in politics by the Mormon church and the eradication of the practice of polygamy and unlawful cohabitation. We desire very much to have the services of such as speakers in this campaign, and I cordially extend to you, on behalf of the committee, an invitation to speak at such places and at such times as the committee can avail themselves of your services, and we would appreciate it very much if you would kindly respond to this letter at your very earliest convenience.

Thanking you for your prompt response, I remain,

Yours, truly,

W. H. LOCKHART,

Chairman Democratic State Committee.

BOISE, IDAHO, September 1, 1906.

The whole campaign from beginning to end was made on the Mormon question. We put in our platform a plank lamenting the death of ex-Governor Steunenberg and calling for justice to be meted out to his murderers. The Republican State platform was entirely silent on that question. Not a speaker, not even the governor himself, at the State convention said one word about this subject. Our recent candidate for governor is and was the chief justice of Idaho. As chief justice he handed down the decision in the Moyer-Haywood cases, denying the writ of habeas corpus, which decision has been affirmed by the Supreme Court of the United States. There was no law or order issue in Idaho of that kind.

Senator HEYBURN, my colleague, made a speech in Boise City on Friday evening, September 14, 1906, which, I presume, you might call a keynote speech. I addressed the people of Boise from the same platform in the same theater on the Tuesday preceding. My colleague was kind enough to attend my meeting, but I was not in Boise when he spoke. I presume my speech was a keynote speech, and his was in answer and a keynote speech for his party. Among other things, my colleague in a measure ridiculed me for putting in our platform the provision regarding the enforcement of our State constitution. In that carefully prepared speech at Boise, after reciting in full the test oath which I have just read to you, my colleague said:

That is the constitution; that is higher law than any statute. The legislature, without regard to party lines, repealed the statute on that subject. They needed no statute; the constitution is sufficient to prevent them from voting. If they come within this provision, they are disfranchised now.

I think that is good doctrine, whether or not it is sound law, especially when our State constitution says further that the legislature shall not take out any of those limitations in our constitution.

At the end of the campaign we instructed our men to challenge the Mormons at the polls; to present to them that constitutional provision, and ask that they conform to the constitutional requirement before they voted. I will ask the Secretary to read what our chairman says in regard to challenging voters.

The VICE-PRESIDENT. Without objection, the Secretary will read as requested.

The Secretary read as follows:

REGARDING CHALLENGES.

To the people of Idaho:

At the beginning of the present campaign I addressed you in an open letter in which I insisted, in obedience to the mandate of the Democratic State convention, which was held at Coeur d'Alene city on August 6, the Mormon question was the paramount issue in Idaho politics and that the Republican party, as a result of their State convention held at Pocatello on August 1, were firmly allied with the Mormon Church.

The Democratic State campaign has been conducted in entire harmony with the spirit and letter of the Democratic State convention. The Republican State campaign has been conducted in entire harmony with my suggestion in my former address at the beginning of this campaign, that the Republican party was firmly allied with the Mormon Church.

In his final address to the election judges of the State of Idaho James H. Brady, chairman of the Republican State central committee, emphasizes this fact and shows now for his party an attempt to ride over the constitution of the State of Idaho and to curry favor with the cohorts of his organization, the Church of Jesus Christ of the Latter-

Day Saints. This is especially emphasized in his closing sentence, which is as follows:

"Any attempt to challenge voters on account of their being members of churches or organizations, or associations, or on account of their religious or other beliefs is illegal and is an intimidation of voters, and it is your sworn duty to see that this is not done."

Senator HEYBURN, in an address delivered at Columbia Theater, Boise, on Friday evening, September 14, 1906, said, after reading the Idaho test oath:

"That is the constitution; that is higher law than any statute. The legislature, without regard to party lines, repealed the statute on that subject. They needed no statute; the constitution is sufficient to prevent them from voting. If they come within this provision they are disfranchised now."

The Democratic State central committee has undertaken to and will call to account at the polls, by way of challenging, all the Mormons which it is possible to reach by challenge, that they may be made to comply with the spirit and letter of our constitution, which is the fundamental law of the State of Idaho, and with that part in particular found in section 3 of Article VI. This announcement was made a week ago, since which time Governor Gooding and the Republicans generally who belong to his machine have threatened our challengers with arrest. They put this on the flimsy ground that it is the desire of our organization to delay this election.

Our challengers are hereby instructed to preserve order and to act with all possible dispatch. The appeal by the governor and this notice of Chairman Brady to the election judges of the State are exciting trouble. The notice of Chairman Brady to the judges of election is issued for the purpose of avoiding the issue.

The American people must rally to us and help us in the defense of the people exercising the legal rights of the citizens, and our challengers should be supported in doing their duty. The Democratic State central committee will stand behind everybody while performing his duty both before and after election.

The claim of Chairman Brady that none but judges of election can challenge voters is erroneous and unwarranted by law. The law relating to challengers (see Session Laws of 1899, pp. 52 and 53 and secs. 77 to 86, inclusive) provides that any elector may challenge anyone who offers to vote, and should do so if he believes the person is not a qualified voter. There is no law forbidding an elector challenging anyone who offers to vote. The wording of section 5, above referred to, says:

"It shall be the duty of any judge of election to challenge any person offering to vote whom he believes not to be qualified as an elector."

This enjoins upon the judges of election the especial duty of challenging, but does not arrogate to them the sole right to challenge. It has been the custom in this State for any elector to challenge when he believes the person offering to vote is not entitled to vote.

The constitution, the highest law in this State, disqualifies a member of any order from voting who encourages, advises, teaches, counsels, or aids polygamy, plural or celestial marriage, or teaches that any rule of action or law is greater than the laws of this State in matters of civil conduct. The membership of an organization which does these things prohibits anyone from holding any civil office or from voting. The election laws prescribe what questions shall be asked the person offering to vote who is challenged upon certain ground, viz: First. Upon the ground that he is not a citizen. Second. That he has not resided in the precinct, county, or State a sufficient length of time to vote. In no other case does it prescribe what questions shall be asked. To hold that one can not challenge a polygamist or anyone who teaches, advises, or counsels members in the organization that does believe in polygamy, or who places the ecclesiastical above the civil law, is erroneous and contrary to sections 2 and 3 of Article VI of the constitution. Such claim is absurd, and the threat to arrest a person who challenges others offering to vote is not sound in law nor fair to our constitution, upon which rests the entire superstructure of our young Commonwealth. The right to challenge is the privilege accorded by the law above mentioned, and is not an offense. It may be exercised, it should be exercised, to the end that anyone not a qualified elector should be prevented from voting. The election law in Idaho (Session Laws 1899, p. 34, sec. 5) especially provides that—

"Electors are privileged from arrest except for treason, felony, or breach of the peace during their attendance on election."

Our advice to challengers in Idaho is that you challenge any person who offers to vote in your precinct when you believe such person is not entitled to vote under the provision of our constitution, as well as of statute, but in doing so we advise you to act in a peaceable, dignified, and determined manner, without disturbing the peace; that you state the grounds of challenge and ask that the person be sworn and questioned in regard to his constitutional right to vote.

I hope that the higher citizenship may guide all challengers in the performance of this very important function. The good citizens of this State should rally to the support of those who are adding to insist upon the adherence to this provision of our State constitution, which was placed there by the leading citizens of Idaho, regardless of party affiliations, and which affords such a splendid safeguard to our people, if enforced.

I remain, with great respect,

H. W. LOCKHART,

Chairman Democratic State Central Committee.

BOISE, IDAHO, November 1, 1906.

Mr. DUBOIS. Mr. President, the chairman of the Republican State committee also issued an address to the voters and election judges, in which he advised them in regard to their duty. He said:

ELECTION JUDGES TAKE NOTICE!

An organized attempt has been threatened to prevent thousands of citizens who are duly qualified and registered voters from casting their ballot.

It is your sworn duty to see that qualified electors have an opportunity to cast their ballots without molestation or interference of any kind.

The election laws of Idaho regarding the duties of the judges of election are plain and simple. By an act of the legislature you are furnished by the county clerk with the election laws of the State, which is your only guide in the performance of your duties. When you go beyond this law you interfere with the rights of citizens of the State, and you violate the laws you have sworn to uphold, and you are amenable to the law governing such cases.

It is your sworn duty to keep all persons out of the room where the election is being conducted, except persons who are authorized to vote and the proper election officers. You are empowered to remove all other persons, and it is your duty to do so, and especially such persons as interfere in any manner with the voters.

If you should allow any person to be present for the purpose of challenging, it is your duty to see that it is done in good faith and that such challenge must not result in intimidation or interfering with voters or delaying the voters from casting their ballots.

No one except the judges should be permitted in any manner to interrogate a voter after he is challenged. The challenger can not ask him any questions. It is your duty, if you believe the challenge is made in good faith and upon any of the grounds mentioned in the election laws furnished you, to state the qualifications of an elector to the person challenged, and if the person challenged declares himself qualified and the challenge is not withdrawn, then you should administer to him the elector's oath as provided in the election laws, and you are prohibited from administering any other oath, and he is not compelled to take any other oath in order to be allowed to vote.

Then the chairman of the Republican State committee says:

The elector's oath prescribed by the statute, and which is the only oath that you can administer, is found on page 17 of the election laws, and is as follows:

ELECTOR'S OATH.

"I do swear (or affirm) that I am a citizen of the United States, of the age of 21 years, or will be the _____ day of _____, A. D. 1900— (naming the date of next succeeding election); that I have (or will have) actually resided in this State for six months and in this county for thirty days next preceding the next ensuing election; that I have never been convicted of treason, felony, embezzlement of public funds, bartering or selling or offering to barter or sell my vote, or purchasing or offering to purchase the vote of another, or other infamous crime, without thereafter being restored to the rights of citizenship; that I will not commit any act in violation of the provisions in this oath contained; that I am not now registered or entitled to vote at any other place in this State; that I do regard the Constitution of the United States and the laws thereof, and the constitution of this State and the laws thereof, as interpreted by the courts as the supreme law of the land; (when made before a judge of election as: 'and I have not previously voted at this election') so help me God.

"Subscribed and sworn to before me this _____ day of _____ A. D. 1900. Register of _____ precinct, _____ county, Idaho."

I will say in regard to the elector's oath that it does not prescribe one of the qualifications which are in our constitution. Every one of them which affects a Mormon is carefully eliminated by the legislature from the elector's oath. The chairman of the Republican State committee says:

The elector's oath prescribed by the statute * * * is the only oath that you can administer.

And then the chairman of the Republican State committee says:

The grounds of the challenge must be stated by the challenger, and a challenge can not be made except for the following reasons, to wit:

- That the person has been convicted of a felony;
- Or that the person has not resided in the State six months;
- Or that the person has not resided in the precinct thirty days;
- Or that the person is not a citizen of the United States or is not 21 years of age;
- That the person is registered and entitled to vote in some other place in the State;
- That the person has previously voted at this election.

If the challenge is made on the ground that a person has been convicted of a felony, he shall not be questioned by anyone, not even the judges, but the laws you are furnished with provide the proof to be produced in order to prevent him from voting.

If the challenge is made on any of the other four grounds mentioned, the law provides what questions shall be asked by the judges, and when this is done your full duty and authority is performed.

When a voter is registered the law makes the registration *prima facie* evidence of his right to vote, and he should be allowed to cast his ballot unless it is shown to you that he is disqualified under the law, and you are furnished with the law pertaining to your duties and what the qualifications of the legal voter are.

Any attempt to challenge voters on account of their being members of churches or organizations or associations, or on account of their religious or other beliefs, is illegal and is an intimidation of voters, and it is your sworn duty to see that this is not done.

JAMES H. BRADY,
Chairman Republican State Committee.

BOISE, IDAHO, October 13, 1906.

In these instructions to judges and Mormons every one of the disqualifications in our constitution is left out.

Governor Gooding, in a speech at Rexburg just before the election—I will say that the vote at Rexburg on election day was 644 for Gooding and 66 for Stockslager, 644 to 66—Governor Gooding, in this Mormon precinct, said: "Arrest these challengers if they interfere or intimidate you. I will stand by you as governor of the State if you arrest them." And the Weiser World, the known organ of Governor Gooding, had this to say on November 2:

To citizens of Idaho:

Carry arms on election day in sections where it may be necessary to defend the rights of citizens, and use such means to protect the ballot as the occasion may demand.

They followed the advice. We sent our challengers to the polls, and the Mormons arrested at Rexburg and threw into jail Mr. H. A. Buchman, who was running for sheriff on the American ticket, and J. A. Kinney, a druggist from St. Anthony. They were there to put the constitutional challenge to Mormons,

as they had the right to do under the statutes of Idaho. They were arrested by the Mormons and thrown into jail and deprived of their right to vote. Will Mulkins and Robert Hopkins, as reputable citizens as there are anywhere, were thrown into jail at Sugar City. The vote there stood, Gooding 422, Stockslager 27. They were thrown into jail for intimidating 422 votes against 27!

Down in Bannock County, at McCammon, H. O. Harkness, one of the most reputable citizens of Idaho, who has been a leading character there for thirty years, a lifelong Republican, was arrested for challenging Mormon voters. He was there and helped to make the State. He was one of the pioneers. He is one of the leading characters of the State. He was arrested by a Mormon constable and taken 25 miles to Pocatello.

Our challenger was arrested at Oxford, also in Bannock County. One hundred and five men were challenged there, and the judges refused to administer the constitutional oath. Gray, the Mormon county attorney of the county of Bannock, telephoned to arrest the challenger and throw him in the ditch, and they arrested him. At no place would the Mormons take the constitutional oath. They refused. At Rose precinct, in my county and near my town, a Mormon named Johnson, whose brother has just been elected to the legislature from Bingham County (he is a Mormon bishop), threatened to arrest the judges of election at Rose, two of whom were Gentiles, and prevented them as judges from challenging the voters. It was that way all through this southeastern country. There were fights in some precincts—that is, the great masses of the Mormons would throw out the Gentiles; and in no case did the Mormons take the constitutional requirement.

The Mormons elected twenty-seven members of the legislature in Idaho out of a total of seventy-two. They absolutely elected by force of numbers in those counties twenty-one members. Their votes elected six more. Out of these twenty-one whom they absolutely control they elected sixteen Mormon bishops. They allowed the Gentiles to have, I think, three members of the legislature in southeastern Idaho, but they were careful that they were as subservient to the church as a Mormon bishop would be.

The result of the election—and the whole fight was, as I say, made on the Mormon question, from one end of the State to the other, and from the beginning to the end—was that Governor Gooding carried the six Mormon counties in south Idaho out of the sixteen, and none other. He lost the ten Gentile counties, although all but three of them are strongly Republican. He carried, two years ago, Canyon County, where Governor Steunenberg lived and died and is revered. It is a purely agricultural county, and Governor Gooding carried it two years ago by 1,200. This time he lost it by 600.

Ada County, in which Boise City is situated, which is normally Republican by 2,500, and which Governor Gooding carried two years ago by 3,000, he lost by over 500 this time. It is a purely agricultural county. He lost the Republican counties—every one of them—in south Idaho. He carried three counties out of five in the north by a slight majority. So in the State outside of the Mormon counties he carried three counties only.

Judge Stockslager came to the Mormon belt with a majority of between two and three thousand, which these six Mormon counties wiped out, and planted to the credit of Governor Gooding 8,800 majority. The people of Idaho intended to elect last time a Democratic governor and a Democratic legislature, and they would have elected a Democratic legislature, but that the Socialist vote defeated it. The Democrats were beaten in the county of my colleague, Shoshone County, by 200 as respects their legislative ticket. The Socialist vote was 700 in the county. The Socialist vote added to the Democratic vote would have made a Democratic legislature.

The Democratic party was not making a campaign for the Socialist ticket. The Republicans were encouraging the Socialists to keep up their organization, and in the midst of it President Roosevelt sent Secretary Taft to Idaho to speak in behalf of law and order and for Governor Gooding, who was advising the Mormons to mob American citizens who were attempting to exercise the right of challenge at the polls.

I will submit the official vote of the State, prepared by the secretary of state, which, if anyone is curious to read it, will show that if the Socialists are against law and order, they were the adjuncts of the Republican party; and I trust that the President of the United States does not mean that every member of a labor union is against law and order, because, as I say, these overwhelmingly Republican counties went for Judge Stockslager on the Mormon question, and they were agricultural counties, without a mine in them.

Abstract of votes cast for governor and members of the Idaho State legislature for 1904 and 1906.

County.	1904.					1906.						
	Frank R. Gooding, Rep.	Henry Heitfeld, Dem.	Theo. D. Shaw, Soc.	Edwin R. Headley, Pro.	T. W. Bartley, Peop.	Frank R. Gooding, Rep.	Chas. O. Stockslager, Dem.	Thos. F. Keller, Soc.	Silas Luttrell, Pro.	William Majors, Ind.	Noah Pitts, Ind.	Fred T. Dubois.
Ada.....	4,007	1,984	271	157	21	2,600	3,116	266	203	.....	.....	.....
Bannock.....	2,778	1,014	219	2	2	2,373	1,421	128	8	.....	.....	.....
Bear Lake.....	1,615	349	14	3	2	1,915	209	19	1	.....	.....	.....
Bingham.....	3,035	1,004	341	25	10	2,994	1,411	266	33	.....	.....	.....
Blaine.....	916	1,154	74	10	2	997	1,056	111	18	.....	.....	.....
Boise.....	907	794	102	36	15	601	981	125	9	.....	.....	.....
Canyon.....	2,671	1,412	302	191	34	2,146	2,750	251	180	1	.....	.....
Cassia.....	1,032	468	55	4	7	1,478	1,164	159	26	.....	.....	.....
Custer.....	399	575	25	3	1	294	743	39	4	.....	.....	.....
Elmore.....	452	584	56	10	4	404	754	124	7	.....	.....	.....
Fremont.....	3,332	1,111	314	8	8	4,841	1,223	596	22	1	.....	.....
Idaho.....	2,195	1,925	242	27	16	1,750	1,760	188	27	.....	.....	.....
Kootenai.....	3,555	1,776	555	122	12	2,917	2,858	686	108	.....	.....	.....
Latah.....	2,616	1,620	205	162	13	2,696	1,268	252	194	.....	.....	.....
Lemhi.....	690	659	21	5	10	655	787	15	4	.....	.....	.....
Lincoln.....	644	342	26	2	.....	691	764	156	5	.....	.....	.....
Nez Percés.....	3,099	2,714	379	155	8	2,953	2,097	439	135	.....	.....	.....
Oneida.....	2,276	830	73	.....	.....	2,892	355	79	15	.....	.....	1
Owyhee.....	536	558	77	6	5	356	665	82	3	.....	.....	.....
Shoshone.....	2,987	2,048	44	26	4	1,997	2,162	445	16	.....	.....	.....
Washington.....	1,535	1,301	206	36	5	906	1,922	233	19	.....	.....	.....
Total.....	41,878	24,252	4,000	990	179	38,386	29,496	4,650	1,087	1	1	1

Abstract of votes cast for State senators and representatives at the general election held November 8, 1904.

ADA COUNTY.	
Senators:	
John W. Walker, Republican.....	4,100
Samuel H. Hays, Democrat.....	1,821
Robert L. Creek, Socialist.....	285
Representatives:	
Orren V. Allen, Republican.....	4,054
Harvey B. Powers, Republican.....	4,077
James H. Richards, Republican.....	4,112
Erwin W. Johnson, Republican.....	3,890
Marion S. Parker, Democrat.....	2,017
John B. Wilburn, Democrat.....	1,813
Theodore E. Laing, Democrat.....	1,874
William T. Booth, Democrat.....	1,915
Robert E. Knapp, Socialist.....	267
George F. Carter, Socialist.....	275
Fletcher F. Lovejoy, Socialist.....	265
Robert L. Pennell, Socialist.....	270
BANNOCK COUNTY.	
Senators:	
John J. Hull, Republican.....	2,443
Thomas H. Grassford, Democrat.....	1,341
William Liddell, Socialist.....	195
Representatives:	
Norman Belcher, Republican.....	2,371
John Schutt, Republican.....	2,388
J. Frank Hunt, Republican.....	2,327
William A. Holzheimer, Democrat.....	1,487
Charles W. Fryar, Democrat.....	1,384
Benjamin W. Henderson, Democrat.....	1,434
Frank D. Brown, Socialist.....	200
J. E. Trimmings, Socialist.....	205
Frank Gibson, Socialist.....	210
BEAR LAKE COUNTY.	
Senators:	
William L. Rich, Republican.....	1,311
Joseph C. Rich, Democrat.....	1,035
Representatives:	
Grove C. Gray, Republican.....	1,365
Wilford W. Richards, Republican.....	1,415
George C. Hillier, Democrat.....	980
Christian Wallantine, Democrat.....	876
BINGHAM COUNTY.	
Senators:	
James E. Steele, Republican.....	2,762
George Chapin, Democrat.....	1,277
A. K. Brundage, Socialist.....	337
Representatives:	
Fred H. Turner, Republican.....	3,070
L. J. Porter, Republican.....	3,010
Alfred Chistensen, Republican.....	2,946
J. G. Hinkle, Democrat.....	976
A. A. Dewey, Democrat.....	955
L. M. Capps, Democrat.....	1,006
F. S. Fry, Socialist.....	336
Bingham Matthews, Socialist.....	356
Henry H. Trowbridge, Socialist.....	344
BLAINE COUNTY.	
Senators:	
Fred W. Hastings, Republican.....	1,119
George A. Williams, Democrat.....	968
Representatives:	
Sidney C. Fuld, Republican.....	1,149
Daniel D. Bush, Republican.....	1,138
Archibald Billingsley, Democrat.....	928
Charles H. Porter, Democrat.....	1,014

BOISE COUNTY.	
Senators:	
Walter F. Hiatt, Republican.....	1,027
John O. Barbon, Democrat.....	725
Representatives:	
Frederick S. Logan, Republican.....	955
Augustus F. Walters, Democrat.....	789
CANYON COUNTY.	
Senators:	
William M. Wayman, Republican.....	2,731
W. W. Snell, Democrat.....	1,480
Alvah J. Hand, Socialist.....	304
R. E. Haynes, Independent.....	1
Representatives:	
Daniel W. Ainey, Republican.....	2,806
Gilbert T. Hamill, Republican.....	2,860
Arthur A. Richards, Republican.....	2,860
C. W. Whiffin, Democrat.....	1,424
W. A. Sample, Democrat.....	1,363
E. W. Patison, Democrat.....	1,390
Henry Reimes, Socialist.....	301
Willie E. Snodgrass, Socialist.....	301
John V. Wheeler, jr., Socialist.....	301
CASSIA COUNTY.	
Senators:	
George A. Day, Republican.....	933
Dan T. Albee, Democrat.....	603
Representatives:	
Louis H. Sweetser, Republican.....	1,001
Richard K. Lessey, Democrat.....	513
CUSTER COUNTY.	
Senators:	
Charles F. Baker, Republican.....	453
Ravenel Macbeth, Democrat.....	516
Representatives:	
George L. Morgan, Republican.....	506
Joshua D. Woods, Democrat.....	424
ELMORE COUNTY.	
Senators:	
John P. Clays, Republican.....	511
William A. Russell, Democrat.....	539
Representatives:	
Thomas W. Rickford, Republican.....	505
Robert D. Gorby, Democrat.....	559
FREMONT COUNTY.	
Senators:	
John W. Hart, Republican.....	3,652
Alma C. Hess, Democrat.....	1,411
Charles H. Cammans, Socialist.....	304
Representatives:	
Charles C. Moore, Republican.....	3,672
William N. Stephens, Republican.....	3,496
Olney D. Bell, Republican.....	3,461
James O. Webster, Republican.....	3,515
George E. Hill, jr., Democrat.....	1,447
Joseph L. Larsen, Democrat.....	1,590
A. D. Miller, jr., Democrat.....	1,634
T. B. Ellsworth, Democrat.....	1,546
H. B. Adams, Socialist.....	293
L. Roseborough, Socialist.....	202
J. W. Kooch, Socialist.....	285
J. F. Shoemaker, Socialist.....	1
IDAHO COUNTY.	
Senators:	
Charles H. Nugent, Republican.....	2,394
Martin L. Butler, Democrat.....	1,714
Wesley Chapman, Socialist.....	48
Representatives:	
Gustavus J. Wright, Republican.....	2,425
William D. Timm, Republican.....	2,469
J. Loyal Atkinson, Republican.....	2,392
Benjamin D. Knorr, Democrat.....	1,827
George L. Hedges, Democrat.....	1,637
Matt Fuchs, Democrat.....	1,651
Henry T. Smith, Socialist.....	38
William V. Manning, Socialist.....	41
Henry Lyons, Socialist.....	1
KOOTENAI COUNTY.	
Senators:	
Herman H. Taylor, Republican.....	3,535
Simon P. Donnelly, Democrat.....	1,810
James C. Schurlock, Socialist.....	555
Thomas Turnbull, Independent.....	1
Representatives:	
William Ashley, jr., Republican.....	3,504
A. A. Sage, Republican.....	3,442
J. H. Spaulding, Republican.....	3,215
Charles O. Callahan, Democrat.....	1,800
S. H. Watkins, Democrat.....	1,775
A. A. Darknell, Democrat.....	2,064
J. Rand Sanborn, Socialist.....	586
Amos C. Smith, Socialist.....	557
David E. Biglow, Socialist.....	555
LATAH COUNTY.	
Senators:	
Maris E. Lewis, Republican.....	2,773
William H. Harris, Democrat.....	1,412
Adge M. Holdale, Socialist.....	228
Representatives:	
James J. Mulalley, Republican.....	2,876
James S. Nelson, Republican.....	2,614
Samuel M. Smith, Republican.....	2,723
Henry H. Bangs, Democrat.....	1,357
William M. Thompson, Democrat.....	1,648
Frank E. Mix, Democrat.....	1,404
Almarine A. Anderson, Socialist.....	228
Tennis E. Miller, Socialist.....	231
Melvin C. Davis, Socialist.....	227

LEMMING COUNTY.

Senators:	
Robert W. McBride, Republican	711
William T. Stethem, Democrat	691
Representatives:	
Lorenzo Falls, Republican	669
Orin E. Kirkpatrick, Democrat	721

LINCOLN COUNTY.

Senators:	
Joseph S. Darrach, Republican	640
James P. Stevenson, Democrat	353
Representatives:	
Samuel J. Donaldson, Republican	658
John H. Condit, Democrat	326

NEZ PERCES COUNTY.

Senators:	
George E. Crum, Republican	3,509
William S. Rice, Democrat	2,054
Representatives:	
Charles D. Thomas, Republican	3,376
Len McGill, Republican	3,383
Jacob L. Goodnight, Republican	3,462
Wyckliffe R. Smith, Republican	3,312
Eben Mounce, Democrat	2,248
Frank E. Fogg, Democrat	2,183
J. Shannon Hogue, Democrat	2,081
Daniel Green, Democrat	2,197
Kiney G. Osterhout, Socialist	397
Victor H. Fitzgerald, Socialist	392
William H. Buncy, Socialist	392
Joseph N. Hanks, Prohibitionist	158
Edward Dowling, Prohibitionist	162
Alveny Rickle, Prohibitionist	156
Clarence Talbot, Prohibitionist	161
Ira P. Holcomb, Independent	4

ONEIDA COUNTY.

Senators:	
Henry Jones, Republican	1,794
David L. Evans, Democrat	1,435
Representatives:	
Wilford Bennion, Republican	1,828
Denmark Jensen, Republican	1,811
George Foster, Republican	1,807
Lewis Williams, Democrat	1,425
Stephen Collan, Democrat	1,438
John A. Kofoed, Democrat	1,342

OWYHEE COUNTY.

Senators:	
John Lamb, Republican	620
Redmond J. Hanlon, Democrat	524
Representatives:	
Harry Avery, Republican	574
Milton E. Reynolds, Democrat	544

SHOSHONE COUNTY.

Senators:	
Alfred Page, Republican	2,582
Charles Helm, Democrat	2,295
John W. Vincent, Socialist	496
Representatives:	
Rufus J. Anderson, Republican	2,778
Hugh France, Republican	2,659
Adam Aulbach, Republican	2,858
Alexander D. McKinlay, Republican	2,663
Leon O. Whitsell, Democrat	2,228
Andrew M. Roberts, Democrat	2,217
Moses S. Sommons, Democrat	2,048
Admon R. Oxley, Democrat	2,093
John M. Hughes, Socialist	463
Emil Krause, Socialist	457
Theodore Krugman, Socialist	450
Ludwig Kampf, Socialist	446

WASHINGTON COUNTY.

Senators:	
Leander W. Smith, Republican	1,599
Thomas C. Galloway, Democrat	1,247
Fred A. Wilkie, Socialist	217
Representatives:	
Lester P. Smith, Republican	1,603
William McBratney, Republican	1,603
Archibald Hudelson, Democrat	1,211
C. Howard Denison, Democrat	1,233
Festus Foster, Socialist	211
Milam R. Morris, Socialist	204

Abstract of votes cast for State senators and representatives at the general election held November 6, 1906.

ADA COUNTY.

Senators:	
John McMillan, Republican	3,264
Fletcher H. Lovejoy, Socialist	332
Erwin W. Johnson, Citizen	1,188
Homer G. Patterson, Prohibition	343
FRED DEBOIS, Independent	3
W. E. Borah, Independent	1
Jonas Brown, Independent	1
Milton Sebern, Independent	1
Representatives:	
Chas. C. Cavanah, Republican	3,322
Frank T. Wyman, Republican	3,395
D. D. Shaw, Republican	3,297
Arch Cunningham, Republican	3,372
Willard White, Republican	3,323
I. Wilson Wright, Socialist	334
Chas. M. Abbott, Socialist	335
Clemson Underwood, Socialist	344
Robert L. Creek, Socialist	335
E. Francis Atwater, Socialist	332
Roland H. Robb, Prohibitionist	281
William A. Lawrence, Prohibitionist	287
Horatio A. Swartz, Prohibitionist	282
Samuel B. Taylor, Prohibitionist	289
James A. Casebeer, Prohibitionist	300

Representatives—Continued.

Ralph P. Quarles, Citizen	1,387
William R. Butler, Citizen	1,262
Marion S. Parker, Citizen	1,376
John H. Ross, Citizen	1,264
E. B. Matthews, Citizen	1,220
John Daly, sr., Independent	1

BANNOCK COUNTY.

Senators:	
E. E. Jacobs, Republican	2,461
D. Worth Clark, Democrat	1,282
William Liddell, Socialist	140
Representatives:	
J. Frank Hunt, Republican	2,368
W. H. Lovesy, Republican	2,407
W. A. Staley, Republican	2,429
Joseph B. Bistline, Democrat	1,376
Timothy M. Farrell, Democrat	1,331
Charles W. Fryar, Democrat	1,287
Claud C. Smith, Socialist	145
Dennis J. O'Mahoney, Socialist	143
Robert George, Socialist	145

BEAR LAKE COUNTY.

Senators:	
William L. Rich, Republican	1,348
E. F. Guyon, Democrat	81
William H. Ridd, Socialist	1
Joseph O. McCart, Prohibitionist	1
Joseph C. Rich, Citizen	778
FRED T. DEBOIS, Independent	1
Representatives:	
James Redman, Republican	1,411
John H. Grimmer, Republican	1,407
Joseph McCart, Democrat	83
B. F. Fitzpatrick, Democrat	83
Christian Wallantime, Citizen	667
Fred L. Crinkshank, Citizen	704
E. F. Guyon, Independent	1
McMillen, Independent	1

BINGHAM COUNTY.

Senators:	
Otis E. McCutcheon, Republican	2,626
S. J. Rich, Democrat	744
Frank E. Wierman, Socialist	259
John G. Brown, American	1,049
D. Worth Clark, Independent	1
Representatives:	
Peter G. Johnston, Republican	2,686
Robert M. McCracken, Republican	2,677
Christian Anderson, Republican	2,628
Ed. Holden, Democrat	700
W. W. Adamson, Democrat	723
John C. Rushton, Democrat	744
Joseph Vance, Socialist	260
C. W. Nelson, Socialist	270
John A. Modin, Socialist	294
Andrew Burkman, American	1,044
John W. Jones, American	1,074
Ralph Edmunds, American	874

BLAINE COUNTY.

Senators:	
Reginald F. Buller, Republican	1,092
James W. Ballantine, Democrat	974
Representatives:	
Thomas C. Stanford, Republican	1,012
James L. Baxter, Republican	921
Charles H. Porter, Democrat	1,004
George A. McLeod, Democrat	1,193

BOISE COUNTY.

Senators:	
F. V. Tinker, Republican	716
L. R. Walters, Democrat	888
Representatives:	
F. S. Logue, Republican	771
G. W. Barry, Democrat	832

CANYON COUNTY.

Senators:	
Arthur A. Richards, Republican	2,424
G. W. Lamson, Democrat	2,271
Frank Fouch, Socialist	284
James H. Egbert, Prohibitionist	157
Representatives:	
George F. Zimmerman, Republican	2,362
Samuel Ballantyne, Republican	2,397
L. V. Patch, Republican	2,348
C. W. Whiffn, Democrat	2,418
Eugene J. Deane, Democrat	2,377
J. L. Sewell, Democrat	2,461
Daniel D. Besse, Socialist	266
Gustave Schaffhausen, Socialist	266
Robert D. McKee, Socialist	268
J. D. Bird, Prohibitionist	130

CASSIA COUNTY.

Senators:	
Geo. A. Day, Republican	1,489
John Janney, Democrat	1,125
Sam T. Shell, Socialist	164
Representatives:	
Harry T. West, Republican	1,583
Orville L. Beecher, Democrat	1,016
J. E. Barnhurst, Socialist	168

CUSTER COUNTY.

Senators:	
Chas. F. Baker, Republican	361
Ravenel Macbeth, Democrat	724
Representatives:	
Leslie E. Dillingham, Republican	347
Nathan H. Clark, Democrat	719

ELMORE COUNTY.

Senators:	
Henry O. Manz, Republican	588
Robert D. Gorby, Democrat	525
Ralph W. Simpkins, Socialist	145
Representatives:	
William Pickrell, Republican	493
L. J. Weaver, Democrat	579
Henry Crab, Socialist	166

FREMONT COUNTY.

Senators:	
John W. Hart, Republican	5,014
C. H. Moon, American	401
A. M. Slatery, Socialist	633
Geo. S. Young, Citizen	3
Fred T. Dubois, Independent	3
Representatives:	
James E. Fogg, Republican	4,897
Ell M. Harris, Republican	4,777
John D. Killpack, Jr., Republican	4,880
James W. Webster, Republican	4,802
Wesley Gibson, Citizen	336
Jesse M. Baker, Citizen	424
Joseph Kroker, Socialist	598
E. S. Mathias, Socialist	653
C. H. Cammons, Socialist	582
L. J. Maurer, Socialist	25
A. C. Langley, American	482
O. H. Olive, American	459
N. N. Burggraf, American	456
G. Reimann, American	466
Hoggan, Independent	1
W. L. Flint, Independent	8
Goody, Independent	1
Alfred Ricks, Independent	6
Geo. Hjort, Independent	1
William Pettit, Independent	1
Henry Fisher, Independent	1

IDAHO COUNTY.

Senators:	
Chas. H. Nugent, Republican	1,788
Geo. Simon, Democrat	1,734
Representatives:	
Enoch W. Whitcomb, Republican	1,712
Fred G. Painter, Republican	1,679
William A. Jones, Republican	1,500
William S. M. Williams, Democrat	1,858
James Surridge, Democrat	1,884
John A. Cassell, Democrat	1,894

KOOTENAI COUNTY.

Senators:	
Ignatz Well, Republican	2,889
J. S. McClellan, Democrat	2,941
William S. Sommers, Socialist	657
Representatives:	
J. P. Fallon, Republican	2,967
* William L. Gleason, Republican	2,931
Jacob C. Finstad, Republican	2,929
S. D. Taylor, Republican	2,964
W. B. Hagar, Democrat	2,815
Arthur A. Darknell, Democrat	2,835
Earl S. Prindle, Democrat	2,814
Chas. E. Riggs, Democrat	2,809
Amos C. Smith, Socialist	673
Jay Rand Sanborn, Socialist	677
David E. Bigelow, Socialist	670
Harry Atwater, Socialist	670

LATAH COUNTY.

Senators:	
Warren Truitt, Republican	2,128
Tennis E. Miller, Socialist	218
J. C. Carrick, Prohibitionist	196
Jerome J. Day, Citizen	1,737
Representatives:	
James J. Mulalley, Republican	2,293
Martin J. Wessels, Republican	2,296
Benjamin J. Jones, Republican	2,161
John Anderson, Socialist	219
Nathew Miller, Socialist	216
Robert I. Hutchison, Socialist	215
William M. Duthie, Prohibitionist	219
Colden B. Sanders, Prohibitionist	196
Henry A. Morgan, Prohibitionist	224
John Lorang, Citizen	1,565
Samuel Knepper, Citizen	1,466
Thos. H. Christie, Citizen	1,495

LEMHI COUNTY.

Senators:	
M. M. McPherson, Republican	728
William C. Whitwell, Democrat	739
Representatives:	
Alexander D. Guy, Republican	679
James L. Kirtley, Jr., Democrat	767

LINCOLN COUNTY.

Senators:	
William Van Iorns, Republican	810
Henry A. Secor, Democrat	592
B. R. Shimp, Socialist	169
Representatives:	
Asa A. Abbott, Republican	727
Hardy Sears, Democrat	662
R. L. Cheney, Socialist	173

NEZ PERCES COUNTY.

Senators:	
Elmer Waldrup, Republican	2,614
Marnar D. Mills, Democrat	2,318
John T. Lough, Socialist	434
Edwin F. Beaudreau, Prohibitionist	152

Representatives:

L. G. Bradley, Republican	2,597
Wickliffe R. Smith, Republican	2,605
Charles C. Miles, Republican	2,615
Seneber S. Brooks, Republican	2,624
Ole A. Anderson, Republican	2,646
Eben Mounce, Democrat	2,284
Ernest L. Parker, Democrat	2,257
John J. Wood, Democrat	2,295
Frank Gaffney, Democrat	2,233
Nathaniel G. Looney, Democrat	2,184
Nichalaous Jacobs, Socialist	460
Alfred White, Socialist	452
Kinney Ousterhout, Socialist	456
Representatives--Continued.	
John J. Senter, Socialist	451
Thomas M. Marek, Socialist	452
Clarence E. Talbott, Prohibitionist	145
James L. Pearson, Prohibitionist	153
Emory Smith, Prohibitionist	139
John C. Carlson, Prohibitionist	142
Joseph M. Hawks, Prohibitionist	142

ONEIDA COUNTY.

Senators:	
Denmark Jensen, Republican	2,004
Otto Gassman, Independent	1,254
Phillip J. Evens, Socialist	99
William W. Evens, Independent	24
Representatives:	
Wilfred Bennion, Republican	1,845
L. D. Jones, Republican	1,965
Lewis Williams, Democrat	1,404
Hugh S. Geddis, Democrat	1,215
David O. Wilcox, Socialist	72
S. L. Pierson, Socialist	70
W. T. Oliver, Independent	25
James S. Frew, Independent	24

OWYHEE COUNTY.

Senators:	
Edwin Herrington, Republican	476
Arthur Pence, Democrat	516
Robert E. Morrow, Socialist	99
Representatives:	
John E. Keith, Republican	505
Michael Downs, Democrat	487
Nathanial G. Massey, Socialist	88

SHOSHONE COUNTY.

Senators:	
Ewen McIntosh, Republican	2,076
Edward H. Moffitt, Democrat	1,805
David C. Cates, Socialist	612
Representatives:	
Albert H. Conner, Republican	2,219
Thos. R. Jones, Republican	2,219
Hernam J. Rossi, Republican	2,012
Abner G. Kerns, Democrat	1,879
Hans M. Thostenson, Democrat	1,788
Chas. Heim, Democrat	1,864
Peter O. Swanson, Socialist	524
Dani. C. Hudson, Socialist	515
Geo. L. Cloud, Socialist	506

WASHINGTON COUNTY.

Senators:	
Lot L. Feltham, Republican	1,177
Edward A. Van Sicklin, Democrat	1,630
J. H. Morrison, Socialist	235
Representatives:	
F. E. Brown, Republican	1,264
P. H. Miller, Republican	1,135
Albert L. Freehafer, Democrat	1,718
Archibald B. Hudelson, Democrat	1,518
S. A. Keithley, Socialist	212
H. H. Cossitt, Socialist	216

The Socialist vote would have elected the member in Canyon County. There were two Democratic members elected out of four in Canyon County. It went twelve hundred Republican two years ago, and, as I say, it is the place where Governor Steunenberg lived and died. They elected half of the Democratic legislative ticket there, and they beat the district judge who was sitting in this case.

There is nothing in the law-and-order case, except that a self-confessed murderer named Orchard testified, I think, that he stood with his rifle leveled on ex-Governor Steunenberg as he sat by his window, surrounded by his family, during the Christmas holidays. He did not shoot, because he feared the pane of glass might deflect the ball. He waited, and put dynamite between the gateposts, knowing the habits of ex-Governor Steunenberg, and as the ex-governor was going to his home at Christmas time, in the dusk of evening, he struck the string, the bomb exploded, and tore him to pieces. The man who testified to this says that three members of a great organization employed him to do it.

The Idaho authorities had these men arrested in Colorado and taken to Idaho. Friends of these men endeavored to get them out on a writ of habeas corpus. The courts of Idaho passed on the case, there being on the bench, among others, our candidate for governor, Chief Justice Stockslager. They denied the writ of habeas corpus. It came here to the Supreme Court of the United States. It was pending during our election. It was decided only a few days ago in accordance with the decision

of the courts of Idaho. And out of that they tried to make the President of the United States and others believe that there was a law-and-order issue in Idaho, as if any citizen of Idaho does not want to see the murderers of ex-Governor Steunenberg executed—Orchard or the other men or anybody else. It was not mentioned in the campaign by anyone, unless it was by Governor Gooding, and then in a way designed not to alarm the labor vote.

I will read a letter from Mr. Buchman, who was thrown into jail at Rexburg. It is from St. Anthony, Fremont County, Idaho, a Gentile town:

Senator FRED T. DUBOIS,
Washington, D. C.

Immediately after election a number of prominent Mormons, among them Mr. James Fogg, the bishop of this ward, called on the merchants of this place and demanded from them that I be dismissed from office as chief of police because I went to Rexburg and challenged voters.

The majority of the merchants refused to take this action against me. Mr. ———, the leading merchant here—

Mr. Buchman gives his name, but I will not mention it, because the Mormons would drive him out of town. They would boycott this merchant if I read his name. So I will not give his name:

Mr. ———, the leading merchant here (and one of them whom the bishop had been to see demanding my discharge), came to me and offered to pay my salary to the end of my term in office, or six months, amounting to \$450 cash, in full if I would hand in my resignation to the city council. Mr. ——— remarked that it was strictly a matter of business with him, as they (the Mormons) had threatened to boycott his store unless he used his efforts with other merchants to gain my discharge.

I am a Republican, yet I have been appointed chief of police by two Democratic as well as two Republican mayors, and I received the largest vote of any candidate on any ticket in my own precinct for sheriff this last election on the American ticket.

Respectfully,

H. A. BUCHMAN.

Mr. Sam Rich, a leading Mormon of my county, who was running for the State senate, went into the Mormon counties and appealed to them to boycott everyone who was supporting the American ticket. They said they would do it. Those are the conditions which confront our American citizens in that section of the country, and the governor proclaims to men who cast votes 175 to nothing, as they did in many precincts, to see that they are not intimidated by a challenger; that if a challenger comes along to arrest him.

You naturally wonder why we do not seek redress in the courts. You can not get it in southeastern Idaho any more than you can get it in Utah. There is not a beneficiary of the Mormon political power that will not make some excuse and some apology for this state of affairs, but not one of them will stand for effective legislation.

In Utah there is a Republican-Mormon party and a Democratic-Mormon party, both equally controlled by the Mormon hierarchy. The American party in Utah is composed of Gentiles, both Republicans and Democrats, who are battling there, under the very shadow of this tremendous ecclesiastical power, for American citizenship, for the separation of church and state, and against the degradation of womanhood and home. It is a noble, magnificent contest they are making.

They have abandoned all hope of political preferment and suffer financially in their unequal struggle for American principles. President Roosevelt throws the weight of his mighty influence against the Americans and for the Republican-Mormons in Utah led by President Smith and Senator SMOOT. He demands in Utah an indorsement of Smith and SMOOT.

The Mutual Improvement Era is the organ of the Mutual Improvement Association of the Mormon Church, and these associations comprise practically all membership of the church ranging between the years of 16 and 35. Joseph F. Smith is the editor. Anything emanating from him in his capacity as editor is considered to be the word of the Lord to the Mormons. His instruction through the Mutual Improvement Era is assumed by him and by all the zealots in his following to be the commandment from the Most High. While he does not name the Republican ticket and the Republican organization as being the special objects of his regard, such specific designation in words is unnecessary, because his following is so tutored as to understand what he means, and every Republican priest who desired to do so could utilize this article and place the intended interpretation upon it. Furthermore, it was ample notice to every Democratic priest to waive his partisanship and assist the Republican cause.

I will read an article of November 2, 1906, just before election, signed by Joseph F. Smith:

[Improvement Era, November, 1906.]

At no time have the leaders of this people counseled evil, and it is true that where individuals have heeded the counsels of the church such persons have in the end succeeded best and have recognized the wisdom and justice of their counsels. The contrary course has universally ended in failure, often in spiritual death and moral degrada-

tion, while the fruits of obedience through their counsels are prosperity, spiritual life, moral purity, advancement, contentment, and joy. Now, these are facts. These have been the fruits of "Mormonism" and the results of following the counsels of the church authority. Why, then, should any young man, or old either, when malicious falsehood is hurled recklessly at the devoted leaders, doubt their integrity or disregard their advice? Has not history proved the servants of the Lord to be honest, just, secure in the right, and their counsels safe guides through the way, ending in ultimate blessing?

Just now there is a tendency among some of the thoughtless young men to join in or sympathize with the fight against the church authority waged by the assassins of virtue, the supporters of vice and riot, and wine and lewd women, gambling, robbery, and general corruption. It is a senseless tendency, and they who follow it will do so to their own destruction.

At the present time we are about to make a choice of some political leaders. It is scarcely necessary to say that a man who has the interest of himself and his people at heart will choose his friends. Who are our friends? Men who have kept informed on the trend of affairs in the nation for the past two years or more may easily surmise. To vote any other way would be ungracious, against our own best interests, and would show a spirit of ungratefulness such as this people do not naturally possess. "Wherefore, by their fruits ye shall know them."

JOSEPH F. SMITH.

Here is a letter from one Musser. It is written by A. Milton Musser, a lifelong devotee of the hierarchy, a polygamist, an employee in the Church Historian office. He would not have dared to commit one sentence of this communication to the public print except by permission of the chief hierarchy. Musser claims to be a Democrat and is appealing to Mormon Democrats.

PLAIN FACTS ABOUT THE TWO GREAT POLITICAL PARTIES.

To whom it most concerns:

President Theodore Roosevelt and his Administration are fair to "Mormons" in common with all other citizens. Federal appointments in this State were made in the face of violent opposition from anti-"Mormon" parties, the anti-"Mormon" party. The appointments made by the President show that in such matters he listens exclusively to the Congressional delegation from the State.

The proposition to put in its platform a plank reflecting adversely on the "Mormons" was rejected emphatically by the last Republican national convention—that of 1904, at Chicago—while the same proposition was accepted by the last Democratic national convention—that of 1904, at St. Louis—the anti-"Mormon" plank as presented by FRED T. DUBOIS at that time being incorporated into the Democratic national platform.

The Republican leaders in Congress, on the recommendation of Senator REED SMOOT, struck out of the Arizona-New Mexico statehood law the amendment of Democratic Senator DUBOIS, which was intended to disfranchise the "Mormons" in that State.

The Republican leaders in Congress, on the recommendation of Senator GEORGE SUTHERLAND, struck out of the new immigration law the clause placed there at the instigation of Democratic Senator DUBOIS, by which "Mormon" immigrants were to be excluded from the United States on the ground of belief in polygamy.

The Republican party leaders prevented the consideration and passage by Congress this year—1906—of an amendment to the National Constitution framed by Democratic Senator DUBOIS and intended to disfranchise the "Mormons" in the United States.

The minority report of the Senate Committee on Privileges and Elections, which report is a complete vindication of the "Mormon" people on the issues raised in the SMOOT case, is signed exclusively by Republicans, the signers being among the strongest, brainiest, and most influential members of the United States Senate. The majority report of the Senate Committee on Privileges and Elections in the REED SMOOT case, which report is an assault upon the citizenship of all "Mormons," is signed by every Democratic member of that committee. This case became practically a party question, with the real force and strength of the Democratic party nationally lined up on the side of depriving "Mormons" of their rights as citizens, while the real force and strength of the Republican party nationally is lined up on the side of maintaining the rights of "Mormons" as citizens. Democratic success in Utah means the strengthening of the Democratic line-up against "Mormons," and the weakening—possibly the breaking up—of the Republican line-up in defense of the rights of "Mormons" as citizens.

The Republican party, having control in the nation, having the National Administration, the United States Senate, and the House of Representatives, has the power (and the inclination and courage to use it) to protect "Mormons" in their rights as citizens, which power, if alienated or directed into other channels as advocated by Democratic leaders, would prove most disastrous to the "Mormon" people.

The Democratic party in Idaho, being an integral part of the national Democratic party and therefore of necessity in accord with its general party policy, is openly and actively contending for the disfranchisement of the "Mormon" people, while the Republican party, and therefore of necessity in accord with its general party policy, is openly and actively contending for equal rights to "Mormon" citizens in the face of an extensive anti-"Mormon" prejudice. The most prominent feature of the present political campaign in Idaho is the warfare which the Democratic party is waging against the "Mormon" people and the fight which the Republican party is putting up there on behalf of "Mormons" being protected in their rights as citizens.

The Democratic party organ in Utah—the Salt Lake Herald—has declared in favor of the election of the Democratic State ticket and Democratic Senator DUBOIS in Idaho; these are all pledged to the disfranchisement of the "Mormon" people. This is not surprising, since the party organ must be with the general party policy, and the protest of any small section of that party that it does not agree with such policy is not only futile, but is misleading.

The Republican party in Utah, at its last State convention, gave a decided rebuke to efforts to inject into the State platform a criticism of "Mormons" exercising full political privileges, while the Democratic party in Utah, at its last State convention, committed itself to the virtual disfranchisement of a portion of the "Mormon" people, by declaring against "Mormons" who may hold church positions exercising their constitutional rights to the full privileges of citizenship. The Democratic State platform there adopted applies a religious test to "Mormons" for office in violation of the National Constitution and gives direct encouragement to the fight of the Democracy in Idaho for the disfranchisement of "Mormons."

So far as it has been able the Republican party nationally, by its control of legislation in Congress, by its Chicago platform, and by the voice and action of all its strong Representatives on the United States Committee on Privileges and Elections, has declared in favor of the "Mormon" people retaining and exercising the full rights of citizens in common with other people in this nation; the Republican party in Idaho, being an integral part of the national Republican party, is in accord therewith, and is now leading the fight for preserving the rights of the "Mormon" people; the Republican party is in harmony therewith, and is outspoken in upholding the rights of "Mormons" in common with those of all other citizens. On the other hand, so far as it has been able, the Democratic party nationally, by its St. Louis convention platform, by the unanimous vote of its Senators on the Senate Committee on Privileges and Elections, and by the efforts of its leaders in Congress to disfranchise the "Mormons" in Arizona and New Mexico and to exclude "Mormons" from entering the United States as immigrants, has declared against the "Mormon" people; the Democracy in Idaho, being a part of the national Democratic party and in accord therewith, is leading the fight against the "Mormon" people; the Democracy in Utah, an inseparable part of the national Democratic party and in harmony therewith, so far as it has ventured to express itself, has not dared to utter a word in protest against the attack of the Democratic party elsewhere on the rights of the "Mormon" people, but so far as its utterances have gone these are in line of encouraging and abetting that attack on the "Mormons."

Will any "Mormon" who heretofore has voted the Democratic ticket do so again in the face of these stubborn facts, which are so plain and positive that no sane man can be blind thereto? Can any "Mormon" who heretofore has supported the Republican ticket be cajoled, threatened, or beguiled into voting the Democratic ticket or any part thereof at this time, in view of the hostile attitude of the Democratic party toward the "Mormon" people?

It is an incontrovertible fact, already demonstrated well beyond the possibility of doubt—no matter how much boasting, sputtering, protesting, and deception may be engaged in to the contrary—that so far as the "Mormon" people are concerned the Democratic party has abandoned whatever high principles it once had and has become the party of intolerant, selfish, cruel, relentless religious persecution, and is a violator of the National Constitution in so far as that great charter of human liberty guarantees freedom to worship God to all citizens, "Mormons" or otherwise, and to exercise the full rights of citizenship now enjoyed. And, further, the policy now being followed by the Democratic party toward the "Mormon" people is a rank and inexcusable betrayal of every trust reposed in the party by any "Mormon" who ever voted a Democratic ticket. By its treachery to the "Mormon" voters, who have honored and trusted it so oft, the Democratic party merits the enmity and execration of every "Mormon" and of every lover of human liberty, political or religious.

Summed up, the facts show conclusively that the Republican party throughout the whole nation is united in defending the rights of the Mormon people as citizens. On the other hand, they also show that the Democratic party throughout the whole nation, with perhaps the exception of the Democrats in Utah, is antagonistic to and arrayed against the Mormon people. In fact, there is no difference in that respect between the so-called "American" party and the Democratic party. Even in Utah, while the Democratic party has not declared for the wholesale disfranchisement of the Mormon people, it has declared practically for the disfranchisement of a certain class of Mormons.

It can be shown conclusively that not only is the Republican party stronger in this State than the Democratic party, but it is also stronger in Salt Lake County, and consequently all good citizens, irrespective of party, should vote the Republican ticket to overthrow the "American" party.

Conservative Democrats readily admit that there are very few of their class left in the Democratic ranks; they also admit that there are now more Gentiles in the Republican party than in the Democratic party.

In the last city election R. P. Morris, the Democratic nominee for mayor, ran considerably ahead of the ticket, and received a large number of Republican votes. The Democratic councilmanic ticket was ahead of the Republican only about 412 votes. This year it is a county election. About one-third of the vote is outside of Salt Lake City. In the last county election, with the "American" ticket in the field, Congressman HOWELL had 1,616 votes in excess of O. W. Powers. It is conceded that the article appearing in the Deseret News the night before election drove Gentile Republicans into the "American" ranks and "Mormon" Republicans into voting the Democratic ticket. The last election returns show that the Republican party, while in the county outside of the city, it is over 1,600 votes ahead.

I have been a life-long Democrat, but for the foregoing reasons I will not give further support to the political party which has shown so much unjust discrimination and bitter enmity toward an unoffending and patriotic people.

A. MILTON MUSER.

This is signed by A. Milton Muser, and published in the Intermountain Republican, a paper which is understood at any rate to be the official organ of the senior Senator from Utah, and it would not have been published, as I have stated, unless with the advice and consent of Joseph F. Smith.

The following resolution, referred to by Mr. Muser, was presented to the Republican State convention September 21, 1906:

Be it further resolved, That the Republican party of the State of Utah hereby declares and affirms that it is opposed to the union of church and state, and that it is unalterably opposed to any high ecclesiast of any denomination whatsoever seeking and asking for political preferment and benefit of civil office, or unduly interfering with politics while he is holding any high ecclesiastical or church position, and for the future, and in order to promote tranquillity, perfect equality, and the best possible progress of the State, the Republican party will use its endeavors to enforce and maintain this principle.

That was offered by a young Mormon, and they immediately asked him when he had apostatized; how long he had been out of the church. They did not even give the poor young Mormon the privilege of allowing the resolution to be voted on. They simply smothered it out with ridicule.

That was the situation of affairs in Utah and in Idaho, as I have tried to convey it.

In Idaho the Republican party is allied with the Mormons. The vote of the State is divided about as follows:

Republicans	28,000
Mormons	17,000
Democrats	18,000
Socialists	5,000
Prohibitionists	2,000
Total	70,000

The Democratic party is making its fight in Idaho against the domination of the polygamous Mormon hierarchy in the politics of the State.

In southeastern Idaho, where the Mormons are in absolute control, there are American county tickets, the same as in Utah, composed of Republican and Democratic Gentiles. It is an unequal fight. The Mormons absolutely dominate the Republican party and elect its ticket. President Roosevelt sent Secretary of War Taft to Idaho to aid the Mormon nominee for governor and to say to the Gentile Republicans of Idaho that the Administration desires the election of the Republican-Mormon ticket.

ASSOCIATED PRESS ACCOUNT OF TAFT GOING WEST.

WASHINGTON, D. C., October 22, 1906.

It was announced to-day that Secretary Taft would speak in Representative WACHTER'S district in Baltimore next Friday night, and that according to a programme arranged jointly by Representative SHERMAN, of the Congressional committee, Senator DICK, of Ohio State committee, and Representative BURTON, of Cleveland, he will speak at Cleveland Saturday, in Mr. BURTON'S district, and at Lancaster and Logan, Ohio, on Monday next.

It has not yet been determined whether he will deliver an address in Speaker CANNON'S district or at Omaha, but he will speak in Idaho in the interest of Governor Gooding on the subject of "law and order."

This was October 22, 1906, and I immediately wired the President the following:

Press dispatches say you are sending Secretary Taft to Boise, Idaho, to speak for Governor Gooding, in behalf of law and order, and on account of the character of the campaign being made against him. If this is true, you are entirely misinformed. No law and order campaign is being waged in Idaho.

The sole issue is against the domination of the Mormon Church in our politics.

I assure you that you have been misinformed and that it will be understood that Secretary Taft will be sent here to speak in behalf of Mormonism, as that is the sole issue in the Idaho campaign.

The announcement that Secretary Taft was to come brought joy to the hearts of every polygamist in Utah and Idaho. It may not make any difference to the President of the United States, but it does to me, that every minister in Idaho, without exception—Methodist, Presbyterian, Catholic, Episcopalian—supported our contention. Republican ministers everywhere appeared on the platform and introduced me to the audiences. They are familiar with the conditions there, they know what they are, and every Christian minister—I defy them to name a single exception in Idaho—supported the Democratic party in their last campaign. It may not appeal to President Roosevelt, but for me I would sooner have their support and that of the good women of this land in this fight for principle than to have the support of this polygamous hierarchy.

One million and more petitions came here to this Senate asking that the apostle Senator from Utah be denied his seat. Do you think those good women did not know what they were doing? Who pass for you your child-labor laws, your juvenile-court laws? Who look after your hospitals? Who keep pure the home, the foundation on which this Republic can rest only with security? Were it not for the good women of this land we would wander far from the right. It is through their exertions that all this legislation which makes us an enlightened nation comes to pass. They knew what they were doing. They have their missionaries in Utah and Idaho and Wyoming and that part of the country all the time. They get reports from them every month. They know what are the conditions there, and they appeal to you to help the womanhood of the country and the childhood of the country.

It may make no difference to President Roosevelt that he has lost the respect and support of these great women organizations. He may not care, because he has this great political asset which can return six Senators and soon can return ten to this body. I received this letter, which I will read, signed by high officers of these great women organizations of the country:

DEAR SIR: The women of the country recognize the right to religious liberty, which is a fundamental principle of our Government, but they are fully justified in their claim that the Mormon hierarchy is a polygamous, commercial, and political organization that, because of its cloak of religion, received protection for its unlawful acts.

The desire to secure the solid vote of the Mormons, which Joseph F. Smith can promise to whom he will, has caused the investigation into REED SMOOT'S right to a seat in the Senate to drag on for three years, because in that time Presidential and Congressional elections have been held. It has been a bitter sorrow and disappointment to the women to learn that the terrible conditions revealed in Utah and adjoining States sink into insignificance when a political party needs the Mormon vote. Has the time come when the great Republican party,

the party of moral issues, the party formed to free the country of polygamy and the union of church and state, will condone these offenses and support those who are responsible for them?

The investigation has proved to any unbiased individual that to-day in Utah, Idaho, and other States there exists in intensified degree a condition of polygamy and union of church and state which, when Utah was a Territory, caused the President and the Congress to confiscate the property of the Mormon Church and deprive them of the franchise.

Leaders of the women's national organizations have traveled extensively through Utah, Idaho, Oregon, and Washington during the last year, and have heard the claim of the Mormon leaders that President Roosevelt is their friend. And in the last election in Utah a letter was written by Elder A. Milton Musser, historian of the Mormon Church, printed and distributed to every Mormon voter, citing instances to prove the friendship and support of the Republican party for the Mormons and ordering them to vote the Republican ticket; also the inclosed advice from President Joseph F. Smith as to how Mormons should vote.

Last May representatives of women's organizations, numbering in their constituency 10,000,000 women, met at the New Willard, in Washington, and unanimously adopted resolutions urging the Senate Committee on Privileges and Elections to report on the Smoot case before the closing of the session. They also called on the President at the White House and placed in his hands a copy of the resolution, assuring him that the women of the country, realizing his interest in the sanctity of the home, believed he would aid in destroying this enemy of the home, the wife, and the mother.

Women in Utah and in Idaho who were standing for the protection of their homes, for the protection of their children, and for the freedom from the weight and thralldom of this un-American power, were, with the women of the nation, dismayed when, by the order of the Chief Executive, Secretary Taft visited Idaho just previous to the election in support of the Republican party, which is dominated in these States by the Mormon hierarchy.

The majority of the women enlisted in this battle for the honor of womanhood, for the legitimacy of childhood, and for freedom, purity, and honor, have been lifelong Republicans, and it is with the grief and shame that a mother feels when a loved child goes wrong that the women of the nation note the attitude of those from whom they had expected help and guidance, but who have wandered far from the principles of Lincoln and Grant in condoning the crimes of the Mormon hierarchy and upholding one of its highest officials as a Senator of the United States.

All honor to the brave men who have placed principle above party, and who by either vote or influence have refused to perpetuate the greatest crime of the century.

To them and to God the people must look for relief from the terrible wrongs to womanhood, to childhood, and to the moral tone of the whole community, which would fill volumes if they were printed.

EXECUTIVE BOARD,
League of Women's National Organizations.
MRS. FREDERIC SCHOOF, *Chairman.*
MRS. MARGARET DYE ELLIS, *Secretary.*

PHILADELPHIA, PA., December 10, 1906.

I appeal to you, brother Senators, as representatives of American States, to aid us in the continuation of the struggle for American institutions in these States of the American Union. The burden, the hardship, falls on us who live amidst these conditions, as it always has and always must. We ask you not to allow the apostle Senator from Utah to retain a seat in this great body of lawmakers for an enlightened nation. Should you do so and thus vote your approval of Mormonism and your condemnation of our efforts, you will make the fight the harder for us and for them. We think we are entitled to your earnest support. If you will not give this, we demand as our right that the President of the United States cease allowing the power of his great name and office to be invoked and made use of against our efforts.

Mormon domination and American Commonwealths can not exist together under our system of government. One or the other must be destroyed. The American States will survive in our mountain country, and no President or party, however, great or powerful, can make them long continue subservient to priestly rule.

In closing, I warn the Republican party not to reenact the darkest page of its history when they undertook to place the negro in control in the South. It has resulted in a solid white South against you. If you attempt to put in control of the American citizenship of the Rocky Mountain States this Mormon hierarchy you will find your support narrowed in the future to the followers of the Mormon hierarchy. [Manifestations of applause in the galleries.]

EMPLOYERS' LIABILITY BILL.

During the delivery of Mr. DUBOIS's speech,

The VICE-PRESIDENT. The hour of 2 o'clock having arrived, the Chair lays before the Senate the unfinished business, which will be stated by the Secretary.

The SECRETARY. A bill (S. 5133) to promote the safety of employees and travelers upon railroads by limiting the hours of service of employees thereon.

Mr. LA FOLLETTE. Mr. President, I ask unanimous consent that the unfinished business be temporarily laid aside.

The VICE-PRESIDENT. The Senator from Wisconsin asks unanimous consent that the unfinished business be temporarily laid aside. Is there objection? The Chair hears none. It is so ordered. The Senator from Idaho will proceed.

After the conclusion of Mr. DUBOIS's speech,

KONGO FREE STATE.

Mr. LODGE. I ask that the pamphlet which I send to the desk may be printed as a Senate document. It is the report of the debate in the Belgian House of Representatives in regard to the Kongo, and contains a great many very interesting matters.

The VICE-PRESIDENT. Does the Senator from Massachusetts desire to have it referred?

Mr. LODGE. Oh, no; I desire merely to have it printed as a document.

The VICE-PRESIDENT. Without objection, it is so ordered.

EXECUTIVE SESSION.

Mr. LODGE. I move that the Senate proceed to the consideration of executive business.

The motion was agreed to; and the Senate proceeded to the consideration of executive business. After twenty-five minutes spent in executive session the doors were reopened, and (at 4 o'clock p. m.) the Senate adjourned, the adjournment being until Monday, December 17, 1906, at 12 o'clock meridian.

NOMINATIONS.

Executive nominations received by the Senate December 13, 1906.

SECRETARY OF THE TREASURY.

George B. Cortelyou, of New York, now Postmaster-General, to be Secretary of the Treasury, to take effect March 4, 1907, vice Leslie M. Shaw.

SECRETARY OF THE INTERIOR.

James Rudolph Garfield, of Ohio, now Commissioner of Corporations in the Department of Commerce and Labor, to be Secretary of the Interior, to take effect March 4, 1907, vice Ethan A. Hitchcock.

POSTMASTER-GENERAL.

George v. L. Meyer, of Massachusetts, now ambassador extraordinary and plenipotentiary to Russia, to be Postmaster-General, to take effect March 4, 1907, vice George B. Cortelyou, nominated to be Secretary of the Treasury.

SURVEYOR OF CUSTOMS.

Benjamin H. Barrows, of Nebraska, to be surveyor of customs for the port of Omaha, in the State of Nebraska. (Reappointment.)

UNITED STATES ATTORNEY.

Lock McDaniel, of Texas, to be United States attorney for the southern district of Texas, commencing January 16, 1907, in the place of Marcus C. McLemore, resigned, to take effect at the close of January 15, 1907.

CIRCUIT COURT JUDGE.

John T. De Bolt, of Hawaii, to be first judge of the circuit court of the first circuit of the Territory of Hawaii. A reappointment, his term expiring January 13, 1907.

UNITED STATES DISTRICT JUDGE.

Thomas Ives Chatfield, of New York, to be United States district judge for the eastern district of New York, commencing January 1, 1907, in the place of Edward B. Thomas, whose resignation will take effect at the close of December 31, 1906.

MEMBERS, MISSISSIPPI RIVER COMMISSION.

Lieut. Col. William T. Rossell, Corps of Engineers, United States Army, for appointment as member of the Mississippi River Commission, provided for by the act of Congress approved June 28, 1879, entitled "An act to provide for the improvement of a 'Mississippi River Commission' for the improvement of said river from the Head of the Passes near its mouth to its headwaters," to which office he was appointed during the last recess of the Senate, vice Lieut. Col. James L. Lusk, Corps of Engineers, United States Army, relieved.

Maj. James G. Warren, Corps of Engineers, United States Army, for appointment as member of the Mississippi River Commission provided for by the act of Congress approved June 28, 1879, entitled "An act to provide for the appointment of a 'Mississippi River Commission' for the improvement of said river from the Head of the Passes near its mouth to its headwaters," to which office he was appointed during the last recess of the Senate, vice Maj. Thomas L. Casey, Corps of Engineers, United States Army, relieved.

PROMOTIONS IN THE ARMY.

CORPS OF ENGINEERS.

To be first lieutenants.

Second Lieut. Roger D. Black, Corps of Engineers, from September 17, 1906, vice Wigmore, promoted.

Second Lieut. Theodore H. Dillon, Corps of Engineers, from September 26, 1906, vice Putnam, promoted.

ORDNANCE DEPARTMENT.

To be colonel.

Lieut. Col. Daniel M. Taylor, Ordnance Department, from November 12, 1906, vice Pitman, retired from active service.

To be lieutenant-colonel.

Maj. Charles H. Clark, Ordnance Department, from November 12, 1906, vice Taylor, promoted.

To be major.

Capt. Kenneth Morton, Ordnance Department, from November 12, 1906, vice Clark, promoted.

CAVALRY ARM.

To be majors.

Capt. Guy Carleton, Thirteenth Cavalry, from October 2, 1906, vice Edwards, Fourth Cavalry, promoted.

Capt. Thomas B. Dugan, Twelfth Cavalry, from October 28, 1906, vice Willcox, Fourth Cavalry, retired from active service.

ARTILLERY CORPS.

To be captain.

First Lieut. Louis S. Chappellear, Artillery Corps, from November 26, 1906, vice Farrar, detailed as quartermaster.

To be first lieutenant.

Second Lieut. William E. Murray, Artillery Corps, from November 26, 1906, vice Chappellear, promoted.

INFANTRY ARM.

To be colonel.

Lieut. Col. Edwin B. Bolton, Tenth Infantry, from December 2, 1906, vice Macklin, Fourth Infantry, retired from active service.

To be lieutenant-colonel.

Maj. Henry B. Moon, Tenth Infantry, from December 2, 1906, vice Bolton, Tenth Infantry, promoted.

To be majors.

Capt. Benjamin W. Atkinson, Sixth Infantry, from October 20, 1906, vice Rogers, Fourth Infantry, promoted.

Capt. Benjamin M. Purcell, detailed paymaster, from October 30, 1906, vice Young, Eighteenth Infantry, promoted.

Capt. Fielder M. M. Beall, Third Infantry, from October 31, 1906, vice Bullard, Twenty-eighth Infantry, promoted.

Capt. Maury Nichols, Third Infantry, from December 2, 1906, vice Moon, Tenth Infantry, promoted.

To be captains.

First Lieut. Robert E. Frith, Twenty-ninth Infantry, from July 28, 1906, vice Davis, Seventeenth Infantry, detailed as quartermaster.

First Lieut. Samuel T. Ansell, Eleventh Infantry, from August 7, 1906, vice Walker, Eighth Infantry, retired from active service.

First Lieut. Robert H. Peck, Twenty-fourth Infantry, from August 7, 1906, vice Perkins, Eighth Infantry, promoted.

First Lieut. Halsey E. Yates, Fifth Infantry, from August 15, 1906, vice Ely, Twenty-ninth Infantry, detailed as paymaster.

First Lieut. Clement A. Trott, Fifth Infantry, from August 20, 1906, vice Burnham, Ninth Infantry, promoted.

First Lieut. Wilson B. Burt, Fifth Infantry, from September 11, 1906, vice Arrasmith, Eighteenth Infantry, promoted.

First Lieut. Walter S. Brown, Tenth Infantry, from September 12, 1906, vice Glidden, Twenty-fifth Infantry, resigned.

Under the provisions of an act of Congress approved April 23, 1904, I nominate Col. James E. Macklin, United States Army, retired, to be placed on the retired list of the Army, with the rank of brigadier-general from December 2, 1906.

Under the provisions of an act of Congress approved April 23, 1904, I nominate Col. George P. Borden, Twenty-fourth Infantry, to be placed on the retired list of the Army, with the rank of brigadier-general from the date on which he shall be retired from active service.

I nominate the following-named officers on the retired list of the Navy to be advanced from the 29th day of June, 1906, to the rank and retired pay of one grade above that actually held by them at the time of their retirement, as indicated, in accordance with a provision contained in the naval appropriation act approved June 29, 1906.

Assistant engineers with the rank of lieutenant (junior grade) to be passed assistant engineers with the rank of lieutenant (junior grade) on the retired list.

Henry D. Sellman,
Alexander H. Price,
Joseph S. Greene,
Daniel A. Sawyer,

James W. Patterson,
James G. Littig,
William G. McEwan,
William H. Platt, and
George C. Drinen.

Col. Robert L. Meade, of the Marine Corps, to be a brigadier-general on the retired list of officers of the Marine Corps, from the 29th day of June, 1906, in accordance with a provision contained in the naval appropriation act approved on that date.

PROMOTION IN THE NAVY.

Midshipman Francis J. Cleary to be an ensign in the Navy from the 3d day of February, 1905, in accordance with the provisions of an act of Congress approved June 30, 1906.

POSTMASTERS.

CALIFORNIA.

John W. Magee to be postmaster at Chico, in the county of Butte and State of California, in place of John W. Magee. Incumbent's commission expired May 19, 1906.

Stanley Morehead to be postmaster at San Rafael, in the county of Marin and State of California, in place of William N. Anderson. Incumbent's commission expired March 18, 1906.

Walter Mundell to be postmaster at Sawtelle, in the county of Los Angeles and State of California, in place of Walter H. Metcalf, resigned.

COLORADO.

R. Lincoln Pence to be postmaster at Ault, in the county of Weld and State of Colorado. Office became Presidential October 1, 1906.

INDIANA.

John Sharp to be postmaster at Frankton, in the county of Madison and State of Indiana, in place of Howard C. Daugherty. Incumbent's commission expires December 20, 1906.

IOWA.

Le Roy E. Cox to be postmaster at Belle Plaine, in the county of Benton and State of Iowa, in place of Le Roy E. Cox. Incumbent's commission expired December 9, 1906.

Gustavus F. Peek to be postmaster at Algona, in the county of Kussuth and State of Iowa, in place of Gustavus F. Peek. Incumbent's commission expired December 9, 1906.

Charles H. Smith to be postmaster at Marshalltown, in the county of Marshall and State of Iowa, in place of John Q. Saint. Incumbent's commission expired June 30, 1906.

KANSAS.

Jennie R. Reed to be postmaster at Almena, in the county of Norton and State of Kansas. Office became Presidential October 1, 1906.

MAINE.

Joshua W. Black to be postmaster at Searsport, in the county of Waldo and State of Maine. Office became Presidential October 1, 1906.

Lewis C. Flagg to be postmaster at Berwick, in the county of York and State of Maine, in place of Lewis C. Flagg. Incumbent's commission expires December 15, 1906.

MICHIGAN.

Everett N. Clark to be postmaster at Wyandotte, in the county of Wayne and State of Michigan, in place of Everett N. Clark. Incumbent's commission expires December 15, 1906.

Orrin T. Hoover to be postmaster at Chelsea, in the county of Washtenaw and State of Michigan, in place of Orrin T. Hoover. Incumbent's commission expires December 15, 1906.

Milo N. Johnson to be postmaster at Northville, in the county of Wayne and State of Michigan, in place of Milo N. Johnson. Incumbent's commission expired December 10, 1906.

Charles H. Pulver to be postmaster at Dundee, in the county of Monroe and State of Michigan, in place of Charles H. Pulver. Incumbent's commission expired December 10, 1906.

NEBRASKA.

O. K. Paddock to be postmaster at South Omaha, in the county of Douglas and State of Nebraska, in place of Frederick J. Etter, deceased.

Alfred H. Thomas to be postmaster at Trenton, in the county of Hitchcock and State of Nebraska. Office became Presidential October 1, 1906.

NEW YORK.

Frank B. Barnard to be postmaster at Dunkirk, in the county of Chautauqua and State of New York, in place of Frank B. Barnard. Incumbent's commission expired December 9, 1906.

Adolph Bluestone to be postmaster at Canaseraga, in the county of Allegany and State of New York, in place of Adolph Bluestone. Incumbent's commission expired December 9, 1906.

Samuel R. Riley to be postmaster at Bronxville, in the county of Westchester and State of New York, in place of Anna V. T. Smith, resigned.

Frederick R. Smith to be postmaster at Norwood, in the county of St. Lawrence and State of New York, in place of Frederick R. Smith. Incumbent's commission expires December 20, 1906.

Selah H. Van Duzer to be postmaster at Horseheads, in the county of Chemung and State of New York, in place of Selah H. Van Duzer. Incumbent's commission expires December 20, 1906.

Edward Williams to be postmaster at Granville, in the county of Washington and State of New York, in place of John G. Williams. Incumbent's commission expires February 16, 1907.

PENNSYLVANIA.

J. Wersler Thomson to be postmaster at Phoenixville, in the county of Chester and State of Pennsylvania, in place of J. Wersler Thomson. Incumbent's commission expires December 17, 1906.

RHODE ISLAND.

Jonathan Bateman to be postmaster at Manville, in the county of Providence and State of Rhode Island, in place of Jonathan Bateman. Incumbent's commission expired December 10, 1906.

Arthur W. Stedman to be postmaster at Wakefield, in the county of Washington and State of Rhode Island, in place of Arthur W. Stedman. Incumbent's commission expired December 9, 1906.

VERMONT.

Georgia E. Lewis to be postmaster at North Troy, in the county of Orleans and State of Vermont. Office became Presidential October 1, 1906.

WASHINGTON.

Alexander Jolley to be postmaster at Elma, in the county of Chehalis and State of Washington, in place of Alexander Jolley. Incumbent's commission expires December 20, 1906.

WYOMING.

William Rogers to be postmaster at Green River, in the county of Sweetwater and State of Wyoming, in place of Willis F. Hoadley, resigned.

CONFIRMATIONS.

Executive nominations confirmed by the Senate December 13, 1906.

CIVIL SERVICE COMMISSIONER.

John Avery McIlhenny, of Louisiana, to be a Civil Service Commissioner.

COMPTROLLER OF THE CURRENCY.

William B. Ridgely, of Illinois, to be Comptroller of the Currency.

INTERSTATE COMMERCE COMMISSIONERS.

Edgar E. Clark, of Iowa, to be an Interstate Commerce Commissioner for the term ending December 31, 1912.

Judson C. Clements, of Georgia, to be an Interstate Commerce Commissioner for the term of seven years from January 1, 1907.

James S. Harlan, of Illinois, to be an Interstate Commerce Commissioner for the term ending December 31, 1911.

MARSHAL.

Eugene L. Lewis, of Ohio, who was appointed during the last recess of the Senate, to be United States marshal for the southern district of Ohio.

ASSISTANT APPRAISER OF MERCHANDISE.

Charles R. Skinner, of New York, to be assistant appraiser of merchandise in the district of New York, in the State of New York.

CONSULS.

Hilary S. Brunot, of Pennsylvania, lately consul of class 8 at St. Etienne, to be consul of the United States of class 8 at Jerez de la Frontera, Spain.

William H. Hunt, of New York, lately consul of class 8 at Tamatave, to be consul of the United States of class 8 at St. Etienne, France.

Felix S. S. Johnson, of New Jersey, lately consul of class 8 at Puerto Cortes, to be consul of the United States of class 8 at Bergen, Norway.

Augustus G. Seyfert, of Pennsylvania, lately consul of class 8 at Matamoros, to be consul of the United States of class 8 at Collingwood, Ontario, Canada.

ASSISTANT COLLECTOR OF CUSTOMS.

Frank F. Patterson, of New Jersey, to be assistant collector of customs for the port of Camden, N. J., in the district of Philadelphia, in the State of Pennsylvania.

ASSISTANT TREASURER OF THE UNITED STATES.

Clarence C. Pusey, of Maryland, to be assistant treasurer of the United States at Baltimore, Md.

DEPUTY AUDITOR FOR THE INTERIOR DEPARTMENT.

James B. Belt, of Maryland, to be Deputy Auditor for the Interior Department.

CHIEF OF BUREAU OF YARDS AND DOCKS.

Civil Engineer Harry H. Rousseau, United States Navy, to be Chief of the Bureau of Yards and Docks, in the Department of the Navy, with the rank of rear-admiral, from the 5th day of January, 1907.

REGISTERS OF LAND OFFICES.

James J. Donovan, of Michigan, to be register of the land office at Marquette, Mich.

Henry S. Chubb, of Florida, to be register of the land office at Gainesville, Fla., by transfer from receiver of public moneys at Gainesville.

APPOINTMENT IN THE NAVY.

John H. Knapp, a citizen of Missouri, to be an assistant paymaster in the Navy from the 5th day of December, 1906 (subject to the physical examination required by law).

PROMOTIONS IN THE NAVY.

Capt. Franklin J. Drake, on the active list of the Navy, to be a rear-admiral on the retired list of the Navy from the 10th day of December, 1906, in accordance with a provision contained in the naval appropriation act approved June 29, 1906.

Lieut. Commander John A. Dougherty to be a commander in the Navy from the 11th day of December, 1906.

Lieut. Commander John B. Bernadou, an additional number in grade, to be a commander in the Navy from the 11th day of December, 1906, with Lieut. Commander John A. Dougherty, promoted.

Lieut. Walter S. Crosley, an additional number in grade, to be a lieutenant-commander in the Navy from the 11th day of December, 1906, with Lieut. Edward H. Campbell, promoted.

Surg. George P. Lumsden to be a medical inspector in the Navy from the 6th day of September, 1906.

Commander Albert Mertz to be a captain in the Navy from the 2d day of November, 1906.

Lieut. James F. Carter to be a lieutenant-commander in the Navy from the 2d day of June, 1906.

Lieut. David Van H. Allen to be a lieutenant-commander in the Navy from the 10th day of October, 1906.

Asst. Surg. Winfield S. Pugh to be a passed assistant surgeon in the Navy from the 23d day of September, 1906, upon the completion of three years' service in his present grade.

The following-named assistant surgeons to be passed assistant surgeons in the Navy from the 12th day of October, 1906, upon the completion of three years' service in their present grade:

Elwin C. Taylor.

Franklin E. Campbell.

James E. Gill.

Isaac S. K. Reeves.

PROMOTIONS IN THE MARINE CORPS.

The following-named officers on the retired list of the Marine Corps to be advanced from the 29th day of June, 1906, to the rank and retired pay of one grade above that actually held by them at the time of their retirement, as indicated, in accordance with a provision contained in the naval appropriation act approved June 29, 1906:

Col. William S. Muse, United States Marine Corps, to be a brigadier-general on the retired list of the Marine Corps.

Majs. Augustus S. Nicholson and Erastus R. Robinson, United States Marine Corps, to be lieutenant-colonels on the retired list of the Marine Corps.

Cpts. Frederick H. Corrie, Frank D. Webster, and Archibald S. Taylor, United States Marine Corps, to be majors on the retired list of the Marine Corps.

Second Lieut. Edward R. Miller, United States Marine Corps, to be a first lieutenant on the retired list of the Marine Corps.

POSTMASTERS.

ARKANSAS.

Edward Hall to be postmaster at Stuttgart, in the county of Arkansas and State of Arkansas.

COLORADO.

Wesley A. Martin to be postmaster at Mancos, in the county of Montezuma and State of Colorado.

Daniel W. Stone to be postmaster at Trinidad, in the county of Las Animas and State of Colorado.

CONNECTICUT.

Frank M. Buckland to be postmaster at West Hartford, in the county of Hartford and State of Connecticut.

James Graham to be postmaster at Taftville, in the county of New London and State of Connecticut.

Bradley S. Keith to be postmaster at Norwalk, in the county of Fairfield and State of Connecticut.

Charles W. Munsinger to be postmaster at Coscob, in the county of Fairfield and State of Connecticut.

FLORIDA.

Louis C. Lynch to be postmaster at Gainesville, in the county of Alachua and State of Florida.

IDAHO.

Julia Connors to be postmaster at Mullan, in the county of Shoshone and State of Idaho.

Fred Evans to be postmaster at Burke, in the county of Shoshone and State of Idaho.

W. H. Greenhow to be postmaster at Twin Falls, in the county of Cassia and State of Idaho.

ILLINOIS.

James O. Burton to be postmaster at Dahlgren, in the county of Hamilton and State of Illinois.

James S. Courtright to be postmaster at Normal, in the county of McLean and State of Illinois.

Charles S. Randolph to be postmaster at Ipava, in the county of Fulton and State of Illinois.

INDIANA.

John C. Fudge to be postmaster at Dunkirk, in the county of Jay and State of Indiana.

William H. Gostlin to be postmaster at Hammond, in the county of Lake and State of Indiana.

Omer Guyton to be postmaster at Cambridge City, in the county of Wayne and State of Indiana.

Winfield S. Keith to be postmaster at Bicknell, in the county of Knox and State of Indiana.

Andrew Morrissey to be postmaster at Notre Dame, in the county of St. Joseph and State of Indiana.

William E. Netherton to be postmaster at Winamac, in the county of Pulaski and State of Indiana.

INDIAN TERRITORY.

W. H. Harrison to be postmaster at Poteau, District 14, Ind. T.

IOWA.

John W. Burns to be postmaster at Keosauqua, in the county of Van Buren and State of Iowa.

James C. Dinwiddie to be postmaster at Marengo, in the county of Iowa and State of Iowa.

S. G. Goldthwaite to be postmaster at Boone, in the county of Boone and State of Iowa.

Walter F. Hall to be postmaster at Columbus Junction, in the county of Louisa and State of Iowa.

C. E. Haverly to be postmaster at Ames, in the county of Story and State of Iowa.

A. F. Morse to be postmaster at Newell, in the county of Buena Vista and State of Iowa.

Sherman F. Myers to be postmaster at Anita, in the county of Cass and State of Iowa.

Robert B. Oldham to be postmaster at Greenfield, in the county of Adair and State of Iowa.

Malcolm Peterson to be postmaster at Pomeroy, in the county of Calhoun and State of Iowa.

Minnie A. Phoenix to be postmaster at Ruthven, in the county of Palo Alto and State of Iowa.

William G. Ray to be postmaster at Grinnell, in the county of Poweshiek and State of Iowa.

Adelbert J. Weeks to be postmaster at Correctionville, in the county of Woodbury and State of Iowa.

KANSAS.

Jacob B. Callen to be postmaster at Junction City, in the county of Geary and State of Kansas.

Herbert Caveness to be postmaster at Chanute, in the county of Neosho and State of Kansas.

MAINE.

Edward Brown to be postmaster at Thomaston, in the county of Knox and State of Maine.

Samuel F. Davis to be postmaster at South Paris, in the county of Oxford and State of Maine.

Frank L. Field to be postmaster at Belfast, in the county of Waldo and State of Maine.

William M. Stuart to be postmaster at Newport, in the county of Penobscot and State of Maine.

Abraham L. Wallace to be postmaster at Millbridge, in the county of Washington and State of Maine.

MASSACHUSETTS.

Althamer E. Chamberlain to be postmaster at Holliston, in the county of Middlesex and State of Massachusetts.

Elbridge Nash to be postmaster at South Weymouth, in the county of Norfolk and State of Massachusetts.

David D. Streeter to be postmaster at Mount Hermon, in the county of Franklin and State of Massachusetts.

MICHIGAN.

James W. Bedell to be postmaster at Wakefield, in the county of Gogebic and State of Michigan.

Margaret Duncan to be postmaster at Au Sable, in the county of Iosco and State of Michigan.

Josephus C. Mustard to be postmaster at Scottville, in the county of Mason and State of Michigan.

C. Guy Perry to be postmaster at Lowell, in the county of Kent and State of Michigan.

Leonard M. Sellers to be postmaster at Cedar Springs, in the county of Kent and State of Michigan.

MINNESOTA.

William D. Hale to be postmaster at Minneapolis, in the county of Hennepin and State of Minnesota.

Frank H. Kratka to be postmaster at Thief River Falls, in the county of Red Lake and State of Minnesota.

A. O. Lea to be postmaster at New Richland, in the county of Waseca and State of Minnesota.

MISSOURI.

Andrew J. Seibert to be postmaster at Ste. Genevieve, in the county of Ste. Genevieve and State of Missouri.

NEBRASKA.

Frank McCartney to be postmaster at Nebraska City, in the county of Otoe and State of Nebraska.

William A. Price to be postmaster at Laurel, in the county of Cedar and State of Nebraska.

Edward B. Richardson to be postmaster at Ulysses, in the county of Butler and State of Nebraska.

NEW YORK.

George D. Genung to be postmaster at Waverly, in the county of Tioga and State of New York.

James M. Pitkin to be postmaster at Newark, in the county of Wayne and State of New York.

Minnie N. Slaughter to be postmaster at Tottenville, in the county of Richmond and State of New York.

Eugene Vreeland to be postmaster at Dundee, in the county of Yates and State of New York.

NORTH DAKOTA.

Chris Fuoter to be postmaster at Ray, in the county of Williams and State of North Dakota.

OKLAHOMA.

George Y. Walbright to be postmaster at Stroud, in the county of Lincoln and Territory of Oklahoma.

PENNSYLVANIA.

James C. Jacobs to be postmaster at Burnham, in the county of Mifflin and State of Pennsylvania.

George W. McCauslin to be postmaster at Narberth, in the county of Montgomery and State of Pennsylvania.

Nora L. Pickering to be postmaster at Peckville, in the county of Lackawanna and State of Pennsylvania.

VIRGINIA.

Annie G. Davenport to be postmaster at Gordonsville, in the county of Orange and State of Virginia.

WEST VIRGINIA.

George E. Work to be postmaster at Sistersville, in the county of Tyler and State of West Virginia.

RECIPROCAL PROTECTION OF PATENTS WITH GUATEMALA.

The injunction of secrecy was removed December 13, 1906, from a convention between the United States and the Republic of Guatemala for the reciprocal protection of patents, signed at Guatemala city on November 10, 1906.

HOUSE OF REPRESENTATIVES.

THURSDAY, December 13, 1906.

The House met at 12 o'clock noon.

Prayer by the Chaplain, Rev. HENRY N. COUDEN, D. D.

The Journal of the proceedings of yesterday was read and approved.

HON. ERNEST M. POLLARD.

Mr. POLLARD. Mr. Speaker, I desire to offer a privileged resolution.

The SPEAKER. The gentleman from Nebraska offers the following resolution as a matter of privilege. The Clerk will report the same.

The Clerk read as follows:

Whereas on July 18, 1905, ERNEST M. POLLARD was elected to fill the vacancy in the Fifty-ninth Congress caused by the resignation of Hon. E. J. BURKETT; and

Whereas the Sergeant-at-Arms of the House of Representatives paid